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Rajasthan Through the Ages

Rajput Chivalry and Martyrdom

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VOLUME 3

Editors

R.K. GUPTA • S.R. BAKSHI

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RAJASTHAN THROUGH THE AGES

Volume 3

Rajput Chivalry and Martyrdom

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Volume 3

Rajput Chivalry and Martyrdom

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Preface

It is indeed a fact that Rajputana, now known as Rajasthan, played a most significant role in the annals of our history. The chivalry of the Rajputs dominated mostly in North India and their administrative skill was indeed proverbial in several respects. The contents of this encyclopaedia give a rich glimpse of the events of importance dealing with a few centuries.

The first volume deals with the heritage of the Rajputs and contains fourteen chapters. These are origin of Rajputs, the impact of the Mughals, growth of feudalism, development of agriculture, early Rajput administration, aspects of religion, emergence of a new phase, struggle for survival, Tod's survey of Rajasthan, and states of Mewar, Jaipur, Marwar and other regions.

The second volume has deep links with Battle of Haldi Ghat, the attack on Kumbhalgarh, expedition to Mewar, the Padmini legend, Abul Fazl of Rajputana, the legacy of Mewar, Rajputs as talented people, Chonda and Khumbho, Rana, Sanga, the Rajputs vs Mughals, recovery of Chittor, and India in 1572. All these events have been covered under Rajput: Society, Culture and Administration.

The third volume in the sequence covers Rajput chivalry and martyrdom. It has deep links with the Kachhawaha nobility, the state and the ruler, bureaucracy and the people, the traditions and status, life of nobility, caste system among Hindus, caste system among Muslims, domestic life, religious beliefs and rituals, festivals and language and literary activities.

The fourth volume gives a glimpse of several phases of Jaipur rulers and their administration. Numerous rulers had to deal with other powers in order to strengthen their sway.

The contents have been weaved into fourteen chapters, viz. Man Singh as a ruler, Raja Jai Singh and Mughals, Raja Jai Singh and Shivaji, Ram Singh and Bishan Singh, Sawai Jai Singh and Rajputana, Ishwari Singh as a ruler, Sawai Madho Singh, Jaipur State and Delhi and Delhi Government, Mahadji Sindhia and Jaipur, Rajputs and Marathas, relations with the British and reign of Ram Singh II.

The fifth volume deals with Marwar and British Administration. It contains eleven chapters along with the appendices. The contents have links with relations of Malwa and Gujarat, relations with Rajput chiefs, administrative and economic aspects, Mewar and the British, Rising of 1857 and Mewar, beginning of reforms, cultural achievements, Maharana Sajjan Singh and his reforms, Maharana Fateh Singh and struggle for independence, Fateh Singh's abdication and an assessment along with relevant appendices.

We have collected the material from several institutions, viz., Nehru Memorial Museum and Library, Indian Council of Historical Research Library, Sapru House Library, Jamia Millia Islamia Library, Delhi University Library and Jawaharlal Nehru University Library. We have also used material, relevant to the subject, of the well-known authors. We feel much beholden to these scholars. Besides we are grateful to the members of the academic institutions for their support during our researches.

1

The Kachhawaha Nobility

I

There are few instances telling us of specific activities of the nobles barring the two cases of the Shekhawats and the Narukas to throw light on the period before Bharmal. Though branches and sub-branches of the Kachhawahas kept constantly lining up they might have been living a contented life on whatever sustenance they were able to get from their liege-lord or the head of the branch concerned. No traces are available in the State archival records of the adventures of such of the branches which emigrated to settle elsewhere out of the State. We are equally in the dark about the doings of those at home. However, certain patterns of their behaviour during their entire history are noticeable:

1. The law of primogeniture being in favour of the eldest son, the younger sons of the prince or the noble always exerted to have their say through their mothers, in case they happened to be favourites of their husbands and step-mothers to the heir-apparent. The case of the Tankani wife of Chandersen may be cited as an example. Her sons settled at Mahar (Jaipur district) and claimed half of the chiefs territory.

2. In case of disputed succession, or the heir being a weakling, the nobles found it convenient to meddle in the State affairs, and took sides as suited their interests. The instances of Bharmal, Man Singh, Vijay Singh and Madho Singh may be cited. This

was a regular feature. When Jagat Singh died issueless, the problem took a serious turn, and some of the nobles sided with the group which brought a boy of the Narwar family to succeed. Such cases are known to have occurred in the estates of Khetri and Sikar also.

3. As it was the bounden duty of the nobles to attend to the call of their prince, whenever summoned, with horses and men, they always accompanied him to fight against the enemy under his command and the banner of the Kachhawaha. They were also deputed on specific duties as was deemed proper by the prince. This general practice needs no specific examples. The histories of the Nathawats, Khangarots and Balbhadhrots, like many others are full of such details.

4. There were many nobles who managed to get themselves enrolled in the imperial service and receive *mansabs,* with or without the consent of the prince. As a matter of policy the princes never liked that their subordinate should be enrolled as *Mansabdars,* and thus gain strength and influence which might be used to challenge or defy their authority. A beginning in this connection, however, was made by Bharmal himself when he introduced all his brothers to Akbar and found offices for them to relieve himself of the financial liabilities. It was adopted as a practice later on when all near relatives of the prince's son, etc. were absorbed in imperial service. The Shekhawats did so independently.

5. It was natural that certain discontented elements among the nobles should create trouble to seek redress of their grievances by violent actions. This necessitated armed interference by the prince who deputed his trusted and powerful nobles to set matters right. Thus, there were occasions when the nobles were made to fight against each other as part of their duty. Initiative in such cases was also shown to win favours.

6. Though the nobles never liked lawlessness in their own estates, and always checked actions of high handedness on the part of their own kith and kin, they encouraged such activities in the Khalsa land or in alien territory adjoining their own. Monetary interests were also involved in such cases.

7. As the matrimonial alliances of the nobles were to be compulsorily had with the families of clans other than their own,

an affinity was bound to develop with the nobles of these clans, such as the Rathods, Chauhans, Guhilots, etc. A reciprocity of mutual assistance had, therefore, developed between these families. Such relationship had far-reaching consequences when either of them was in trouble and sought help from the other. The Khangarots of Diggi had helped Durgadas for this very reason, when the latter attacked Malpura.

8. Some of the nobles managed to find favour with princes of neighbouring States and sought refuge with them when the Kachhawaha chief was enraged and out to harm them. They were offered sustenance by those chiefs, and influence was also exerted to bring about a reconciliation with amicable settlement.

9. Occasionally, the princes were prejudiced against some of the nobles and lost no chance to wreak vengeance on them. Besides inflicting excessive and unbearable penalties and resuming the Jagirs, there were cases when the nobles were murdered by the prince himself. The Rao of Manoharpur, Jaswant Singh, was killed by Sawai Jai Singh II in 1727 A.D.

10. The nobles always tried to add to their land by fair or unfair means. This was done by gaining land from adjoining States, by forcibly occupying the Khalsa land, by having *Ijaras* from the State and by winning favours from the prince. Such actions always invited opposition from the affected parties which caused armed conflicts.

11. During British period also the nobles sought assistance of the British authorities, to safeguard their interest against their lords.

Such and other patterns of behaviour of the Kachhawaha nobles always existed irrespective of any extra considerations. With this general background we may deal with their brief history as related in the annals of the nobles themselves and also supported by archival records and contemporary works of history. As discussed earlier, we may focus on the houses of the Shekhawats, Balbhadrots, Khangarots, Nathawats, Narukas and Rajawats who formed the bulk of the nobility.

The Shekhawats hail from Balaji, son of Udaykarna (V.S. 1423-1445). Balaji's son Mokal father of Shekha (1433-88 A.D.) who is considered the progenitor of the branch. It was Shekha who conquered 360 villages independent of any help from the

Kachhawaha prince. On the contrary, he picked up a quarrel with Rao Chandrasen on the question of an annual tribute of horses, and defeated him. One of his descendents, Raja Raisal Darbari (1539-1614 A.D.) was a favourite of Akbar and got the fief of Khandela from him. Most of the Shekhawats hail from the seven sons of Raisal. Another remarkable personality in his line was Shardul Singh (1685-1742 A.D.), a contemporary of Sawai Jai Singh II. His greatest achievement was the wresting of Jhunjhunu from the Kayamkhanis. He also helped Sheo Singh Shekhawat of Sikar in gaining control over Fatehpur territory, another stronghold of the Kayamkhanis. Though this use of force was necessary to oust the ruling Kayamkhanis, it was Sawai Jai Singh who received the territory in *Ijara,* which ultimately remained with them due to the disintegration of the Mughal Empire. Sawai Jai Singh, however, could thus have his full sway over the Shekhawats who were practically independent of their parent State. They always fought bravely on behalf of Jaipur, prominent among such battles being those of Tunga (1789 A.D.). Maonda (1767 A.D.), Jodhpur (1806 A.D.), Fatehpur (1797 A.D.), Bagru (1748 A.D.), Kakora (1759 A.D.) and Patan (1791 A.D.).

The nobles of Manoharpur, Daurala, Kacharyawas, Danta and Jahota were counted among the *Tazimi* ones. The Khas chauki Shekhawats were 24 in all, prominent among them being those of Pachar and Dhingpur, both these categories maintained 205 horses in State services. The majority of the Shekhawats, however, were Mamlaguzars, 124 in all. Prominent among the above were Khetri, Sikar, Khandela, Bissau, Dundlod, Surajgarh, Malsisar, Sultana, Alsisar, Nawalgarh, Mandawa, Parasrampura, Shyamgarh, Gudha, Chirana, Padli, Jhajhar and Pachlangi.[1]

The Shekhawats had gained their status independently of Jaipur, though they formally recognized the Kachhawaha prince as their head. The fief of Sikar had its ancestory in Tirmal, son of Raisal. The *Parganas* of Nagaur and Kasli were conferred upon him by Akbar for Gallantry shown in the battle at Ahmedabad (1533 A.D.).[2] Jahangir, when heir-apparent, was displeased with Tirmal on some account. The pargana of Nagaur was, therefore, taken away from him at his behest. When Jahangir be emperor, the *pargana* of Kasli was also taken away.[3] The pargana of Kasli was later conferred upon Puranmal, an illegitimated of Tirmal, by Jahangir.[4] The place was captured by Jassa Singh on the death of Puranmal. The place named Sikar previously known as Virbhan ka Bas and the noble of Khan passed on the same to the noble of Dujod to pacify him place was properly planned by Sheo Singh in 1724 A.D.[5] In A.D. the Nawab of Fatehpur killed two Shekhawats to Bhojrajka branch. At this Shardul Singh of Jhunjhunu and Sheo Singh of Sikar attacked the Nawab's territory and took revenge by killing a dozen of his men.[7] It was in 1730 A.D. Sheo Singh, with the active assistance of Shardul Singh and from Sawai Jai Singh II, defeated the Kayamkhanis and hold of Fatehpur.[8] Sawai Jai Singh II had granted at allowance of Rs. 100 as kitchen expenses and an annual get Rs. 600 for Sheo Singh's personal diet.[9] Sheo Singh had display his valour in the battles fought on behalf of the Kachhwaha too prince against the Marathas.[10] Rao Chand Singh also too successfully with the Marathas at Chastu.[11] When Nazafquli Khan attacked Shekhawati, the Shekhawats were help Maharaja Pratap Singh. Rao Devi Singh founded the Ramgarh in 1793 A.D. and his son Lachhman Singh the Lachhmangarh in 1807 A.D.[12] In 1801 A.D. an attack on Fatehgarh by George Thomas was repelled with the help of the State forces. The Sikar noble obtained the grant of Khandela from Jaipur payment of Rs. 9 lakhs to Amir Khan on their behalf.[14] They levied on account of the expenses incurred for Shekhawat was also paid by Sikar. Major Forster had compelled the chief to part with his eleven villages in favour of Shyam Singh who was carrying on depredations in Shekhawati.[15]

The Thikana of Khetri[16] traces its origin to Kishan Singh son of Shardul Singh, Kishan Singh had fought with Nazafquli Khan at Sirohi (Sikar). He died in 1745 A.D. Kishan Singh Bhopal Singh was married to the daughter of Amar Singh Nirwan of Jasarapur. He got a place named Khet Singh ki Dhani from his father-in-law and founded Khetri at the place in 1750 A.D. He also got a *Mansab* of 100 from the Emperor. He founded bravely at Bagru and Maonda during Maharaj Madho Singh reign. A cannon seized by him from the Jats at Maonda had placed at this fort named Bhopalgarh. Bagh Singh of Khetri had fought at Mandhan (1775 A.D.) against Piru Khan Bilochi and Mitrasen Ahir who attacked Shekhawati. Shah Alam, the Mughal emperor, had conferred honours in him when he visited Kanod (Haryana) in 1787 A.D.

Amir Khan, the Pathan chief, was in the service of Bagh Singh for a few months. In 1783 A.D. he captured the fort of Babai and got it formally granted by the emperor. In 1780 A.D. he fought bravely at Khatu and died in the year 1800 A.D. His son, Abhai Singh was wise enough to develop friendly relations with the East India Company. He helped General Monsoon against the Marathas and many of his soldiers had laid down their lives on the banks of Chambal. Lord Lake expressed his gratitude for this help and granted the *pargana* of Kotputli to Khetri. Abhai Singh was instrumental in bringing about an agreement of the Shekhawats with the Jaipur prince, when the latter asked for their help in the war against Jodhpur, which laid down that the Khandela nobles would be released immediately and the Shekhawats would not be disturbed in their internal administration, and also that their forces would be paid for whenever called by the prince. When Jaipur forces had occupied Kotputli the British authorities got it vacated, saying that the place was independent of the control of the State. Khetri had tried to gain an independent status also, but the authorities could not grant it due to political reasons. The noble always sided with the British and wielded considerable influence.

The nobles of Bissau, Surajgarh and Dundlod were closely related to each other, being descended from Kesari Singh, son of Shardul Singh. Shardul Singh had five sons from his Meratani wife, and on his death his estate was equally divided among his five sons in accordance with the practice prevalent among the Shekhawats wince the time of Todarmal.[17] The holding, therefore, came to be known as *Panch Pana*. Kesari Singh's son Hanut Singh got Dundlod and the other son, Surajmal, got Bissau. The estate of Bissau was further sub-divided after the death of Shyam Singh between Chain Singh who got Surajgarh and Hanut Singh who retained Bissau.[18] Kesari Singh founded the town of Bissau at the place knows as Bisala ki Dhani and built a fort in 1757 A.D. His son Hanut Singh built a fort at Dundlod in 1776 A.D. His second son Surajmal founded Surajgarh and built a fort in 1777 A.D. Surajmal died in the battle field of Tunga (1787 A.D.) in his capacity as a commander.[19] Bissau was attacked in 1802 A.D. by Jaipur forces, but the attack was successfully repelled and Nabir Khan, the Commander of Jaipur forces, was killed.[20] The exploits of Shyam Singh are well known.

Hanut Singh of Dundlod fought bravely at Maonda (1767 A.D.) and also at Khatu (1780 A.D.) His son, Ranjit Singh also fought bravely against the Marathas as well as at Jodhpur. The village of Kot Sakrai was granted to him by Maharaj Jagat Singh. He also deputed 1000 of his men to help Bikaner when Man Singh of Jodhpur invaded it (1807 A.D.). His daughter was married to Maharaja Ratan Singh of Bikaner. Ranjit Singh and his son Pratap Singh were murdered by Shyam Singh of Bissau with the design of grabbing their estate.[21] This happened in 1808 A.D. The cause of Sheoji Singh, the second son of Ranjit Singh, was taken up by Abhai Singh of Khetri who was joined by most of the Shekhawati nobles. Shyam Singh faced the combined forces for long but he had to surrender. An agreement was made under which he returned 37½, villages, out of 80, to Sheoji Singh.[22]

The town of Nawalgarh was founded by Nawal Singh in 1737 A.D. at the site village Rohili. It was reported as a flourishing town by Capt. Boileau in his Narrative in 1835 A.D. The Pargana of Singhana was taken on lease by the Panch Pana Shekhawats in 1811 A.D., which was shared by Nawal Singh also. He was taken as hostage, for non-payment of Government dues, by Nazafquli Khan and was realeased with others only on the payment of dues. His bravery in the battle of Maonda was appreciated. He also fought at Mandhan in 1735 A.D., where his son Lal Singh was killed. His generosity had become legendry. The Mughal court conferred a *Mansab* of 3000/2000 on him with the title of Bahadur in 1735 A.D. He expired in 1779 A.D. His son was Narsinghdas. On his death in 1792 A.D., his sons, Udai Singh and Mohabat Singh, settled at Nawalgarh and Padam Singh and Gyan Singh at Mandawa.[23]

Khandela was owned by Girdhar, son of Raisal Darbari. Jahangir bestowed upon him a *mansab* of 2000/1500 in 1622 A.D. with the title of Raja and *parganas* of Khandela and Rewasa. He was killed along with his men by the Syeds in 1623 A.D. in the Deccan. His son, Dwarkadas, faced a newly caught tiger in its cage, but the tiger did not hurt him. He preferred to die when ordered to arrest his friend Khan Jahan Lodhi, by Shah Jahan. He held a Mansab of 1500/1000. His son Birsinghdeo married his daughters to Jaswant Singh of Jodhpur and Anup Singh of Bikaner. Sujan Singh, a relative of Bahadur Singh of Khandela sacrificed his life for the protection of a temple at Khandela, which was being destroyed by Darab Khan in 1679 A.D. Bhadur Singh died in imperial service in 1683 A.D. The estate of Khandela was divided into two parts during Keshri Singh's time. The partition was followed by an internal feud. The imperial forces attacked Khandela and took Udai Singh as prisoner to Ajmer. He managed to win the Subedar's confidence who recommended the grant of Khandela to him on payment of *nazarana* in 1704 A.D. Deep Singh of Kasli left Udai Singh when he attacked Manoharpur and approached Sawai Jai Singh II who installed him at Kasli on payment of Rs. 4000 annually. He was the first Shekhawat to owe allegiance to Jaipur. Jai Singh also got two shares of Khandela for him, while three were left to Udai Singh. Udai Singh was later on ousted and his son Sawai Singh put in his place. Brindabandas, son of Sawai Singh sided with Madho Singh in the fraternal war, and as a reward the Maharaja sent a special force to oust Inder Singh of Chota Pana and make him the sole lord of Khandela. Brindabandas extorted taxes illegally from the people and did not even spare the Brahmins who immolated themselves. This enraged the Maharaja who distributed Rs. 20,000 among the Brahmins and recalled his troops. Inder Singh served in the Jaipur army and managed to get his share of Khandela by payment of Rs. 50,000. He was killed at the hands of the Marathas who attacked Khandela. Some villages of Khandela were usurped by Sikar in 1788 A.D. there was a continued animosity between the two nobles which resulted in their capture by the State forces and imprisonment at Jaipur. They were released on an agreement with the Shekhawats for help in the war with Jodhpur. Abhai Singh and Pratap Singh of both the Panas tried in vain to have their patrimony restored. Pratap Singh sought shelter with Bapuji Sindhia. When Khusali Ram Bohra came to power he restored the Panas on payment of *Nazarana*. Later on Khandela was again wrested by Laxman Singh of Sikar. In A.D. 1819 the chief of Sikar paid Rupees nine lakhs to Amir Khan on behalf of Jaipur and got the estate of Khandela in grant from Jaipur.

After 1818 A.D. the Bhatiyani Queen of Jagat Singh persuaded Laxmansingh to give up Khandela Rawal Sheo Singh of Samod restored it to the rightful claimant in 1835 A.D. Sikar was given 12 villages as compensation for building a fort at Khandela.[24] The estate of Khandela was counted as an *Istimrar* lease from the State. The nobles were called Rajas and were treated as *Mamlaguzars*. The Shekhawats had the most distinguished personality in Shardul Singh who was the real architect of most of the estates. He along with his brother, Saledi Singh, carried deprading activities in the prime of his youth. He helped the Rao of Papurana against his converted brothers and got 20 villages for the help so rendered. He managed to get control over Jhunjhunu when his master Ruhela Khan died (1728-1730 A.D.) issueless.[25] Sawai Jai Singh II granted sub-leases of large tracts to Shardul Singh which remained with his heirs ultimately. He was once imprisoned and taken to Jaipur. He displayed his bravery in many a battle fought on behalf of the Shekhawats, the prince of Jaipur, and the ruler of Bikaner.

The Balbhadrots hail from Balbhadra, son of Prithiraj, who got one on the twelve *kotri* fiefs. The town of Achrol is their main seat which was founded by Achaldas (1561-90 A.D.), son of Balbhadra.[26] Both these nobles had distinguished themselves in several battles fought on behalf of the Amer princes. Their services were particularly utilised in inching the growing power of the Narukas and the Shekhawats. Achladas's son Mohan Singh (1598-1614 A.D.) gave up list life in a battle at Basawa (1614 A.D.), (Jaipur) while his three sons were killed at Rohtas when they accompanied Mirza Raja Man Singh in the campaign. One of his sons, Kan Singh (1614-53 A.D.) had rescued a cow by killing a butcher. Being afraid of the imperial displeasure at this he sought refuge with Maharana Jagat Singh who granted him Begum village in *Jagir*. Though the Balbhadrot noble stood always with the Maharana, through thick and thin, he could not bear the insult when the Maharana was persuaded to fulfil his vow by invading and destroying the Paper fort of Amber, which was adopted as an annual feature by the Maharanas. The gallantry shown by Kan Singh in defending the Paper fort[27] was much appreciated by the Maharana and a decision was taken to discontinue the practice thenceforth. The brave noble died at Kabul in the service of the Mughals where he was posted by Mirza Raja Jai Singh I to establish law and order.

Ratan Singh of Achrol accompanied Sawai Jai Singh II in his campaign against Bundi. Another noble of the line was Shiv Singh who also fought bravely against the Hada's and lost his life. Ram Singh (1762-1785 A.D.), son of Shiv Singh, rendered distinguished services in the battle at Kakor and was amply rewarded by the prince. His sons also got separate *Jagirs* from the State for gallantry shown in the above mentioned battle. His son, Kushal Singh gave a fierce fight to the Jats at several places including Dausa, and laid down his life for the cause of the State in 1815 A..D. Achrol nobles were put in charge of forts and even the city of Jaipur. Kaim Singh, a contemporary of Jagat Singh, had also shown conspicuous bravery in a battle fought at Hindaun (1817 A.D.) against Col. Muhammad Mahtab Khan. He was appointed Chief Magistrate of Jaipur. His sister was married to the noble of Bagor (Mandal-Bhilwara) whose son, Sardar Singh ascended the *gaddi* of Mewar in the same name. During the reign of Maharaja Ram Singh. Ranjit Singh of Achrol was one of his trusted nobles and served the prince in various capacities. The British Government had also honoured him by presenting a 'Khilat' at the Delhi *Darbar*. The house of Achrol was the only Tazimi Thikana in the line, while there were 16 of the *khaschauki* category, most of whom hailed from Prempura and Bhandangpura.[28]

The Khangarots hail from Khangar, son of Jagmal (born 1507 A.D.) and grand son of Prithiraj. They are counted among the twelve *Kotri* fief holders. Their original seat was Saiwar in Jaipur district. Their's is one of the most numerous branches which multiplied much in comparison to several others. The branch had twenty *Tazimi* and sixty-seven *khas chauki* nobles with 986 horses in services. Fourteen villages, six by the Tazimi and eight by the *khas chauki* nobles, were held in *Mansab*, some of the important nobles, other than that of Diggi, were of Mehandwas, Pachewar, Sakhun, Dudu, Tordi, Bichoon and Jobner of the Tazimi category, and Padasoli, Dungarawas, Bhadwara, Sinara, Bhojpur and Lamya of the *khas chauki*. The nobles of Khandela and Gaurari (Jaipur district) were *Mamlaguzars*[29]

Jagmal, the original ancestor of the branch, got eight tracts of kind from Akbar. These were Boraj, Jobner, Bobas, Asalpur, Mandha, Bhadwa, Bhainslana, etc. One of Jagmal's son, Ramchand, proceeded to the north whose descendant eventually ruled over Jammu and Kashmir.[30] Khangar had 16 sons from his 24 wives. He rendered conspicuous services to Akbar in a number of battles which won him the *Jagir* of Naraina (Jaipur district). Nagaur, Pur and Mandal were also given in his charge. Nobles of this branch held *mansabs* in the imperial army and were amply rewarded for their galantry. Balaram was one such noble who was granted the villages of Garijhera, Gudha, Chaparawara and Makatgaon as *bhom* in 1648 A.D.[31] The most outstanding of the later Khangarots was Hari Singh who founded Lamba (Lamba Hari Singh) in 1668 A.D. He got the *bhom* of Malpura from Aurangzeb for his services in defending the place against the Rathor freebooters. He was severely wounded in a fight with the Jats at lunar ki Gadhi and died at Mathura (1708 A.D.) His son, Gaj Singh, and grand son, Prithvi Singh, also laid down their lives in the battle of Bhainswara (Hindauan) and Jamwa Ramgarh respectively. Megh Singh was another forceful noble during the reign of prince Jagat Singh. He sided with the queen mother when the Nathawats were in the opposite group supported by the British authorities. His son Bhim Singh acted as a member of the Council during the minority regime.

Among other sub-branches of the Khangarots, Anup Singh of Pachewar helped in the occupation of Ranthambor in 1755 A.D. and Hindu Singh of Padli got Hurda and Aguncha villages from Sangram Singh in 1673 A.D. Raghodas Khangarot got Kalakh which was later on lost to him. He captured Boraj but could not retain it. The records preserved in the house of Diggi testify to the high position held by the nobles during Mughal days. Hari Singh of Diggi was ordered by an imperial *Parwana* in 1699 A.D., to destroy the fort built by Ņizamuddin Mewat and present him in the court.[32] Aurangzeb had also appreciated his advice to kill Kanha Naruka, the occupant of Baroda fort, who was imprisoned by Mahamid Khan, Faujdar of Mewat.[33] Sawai Jai Singh II had thanked Amar Singh Khangrot for services rendered in wresting Amer from Syed Hussain Khan.[34] Hari Singh was granted a *mansab* of 500/200 by the emperor which displeased the Amer prince.[35] He was attached to Bishan Singh when he was heir-apparent, and later on served as his *Peshkar*.[36] Earlier, his *jagir* was resumed by Maharaj Ram Singh.[37] An *arzadasht* from Vakil Meghraj (1692 A.D.) tells that Hari Singh maintained 10,000 fighting personnel and his services were much appreciated at the imperial court. He along with his eldest brother, Bhojraj, and nephew, Sur Singh, was honoured by the grant of *Zamindari* of Malpura and Naraina. Bhojraj held a *mansab* of 2000 direct from the Emperor.[38] He was killed in the battle of Bijapur. Vijay Singh Khangrot got the *Zamindari* of 22 villages including Diggi from the Subedar of Ajmer, which were previously occupied by the Narukas.[39] The *zamindari* of Chandsen was also held by Hari Singh and Amar Singh, free of Peshkash.[40]

An agreement was signed by the residents of Malpura in favour of Amar Singh acknowledging him as the *Zamindar* in consideration for the protection provided by him against the Rathods.[41] Amar Singh and his *'hamrahi'* nobles held villages worth 25,000 and 75,000 respectively in 1712 A.D.[42] A letter of 1748 A.D. from Madho Singh I assured Jagat Singh, Gyan Singh Zalim Singh and Pahar Singh Khangarots that they would get suitable Jagirs when they presented themselves in the court.[43] Bhim Singh Khangarot got his clues from Malpura even up to 1852 A.D.[44] Maharaja Jagat Singh granted 5000 mounds of salt annually as gift to Megh Singh Khangarot.[45] Megh Singh was also put in charge of the regiment deputed under Forster.[46] Jagat Singh Khangarot got seven villages in lease from Malhar Rao for a period of five years.[47] Lamba was also conferred upon him by the prince in 1722 A.D. The fief was valued at Rs. 43,750 and had twelve villages under it.[48] The fort of Lamba was wrested from Megh Singh after the treaty of 1818 A.D. in accordance with the policy laid down by Sir David Ocherlony.[49] Megh Singh (died 1845 A.D.) also enjoyed the prime ministership of Jaipur for a short period.[50] Another Khangarot at Kalakh had also to be forcibly ousted when he occupied the fort, indefiance of the authority as prince belonged to his ancestors.[51] The Khangarot were always reckoned as a powerful branch of the Kachhawahas.

The Nathawats are known after Nathaji, son of Gopalji and grandson of Prithiraj. They were counted among the most powerful nobles of the State. There were nine Tazimi 95 *khas chauki* nobles among them. The more important nobles were those of Chomu, Samod, Raisar Kalwara, Morija, Doongan, Baghawas, Muhana and Bhudeta, all being of the Tazimi class. Among the *khas chauki* ones were those of Bichhochh, Suratpura, Lawa, Jaisinghpura, Budthal, Modi, Anandpura and Sirani. The number of horses held by them in service was 756 in all.[52]

The original fief granted to Gopalji, as one of the twelve *Kotharis*, consisted of Samod and Muhana (Jaipur district). Nathaji had distinguished himself in the battle of Gujarat against Muzaffarshah.[53] It is said that Manohardas (ascended *Gaddi* in 1583 A.D.) son of Nathaji, suggested adoption of the five colour flag as emblem of Amer when he managed to defeat five powerful Afgan tribes at Kabul, while serving under Man Singh I.[54] Raghunath Singh Nathawat, a contemporary of Bishan Singh of Amer, started the construction of a fort at Chomu which was completed (1713 A.D.) by his son, Mohan Singh.[55] Mohan Singh had left the services of Jaipur on some account and proceeded to Udaipur where he was granted a *jagir*. The prince of Jodhpur had also offered *jagir* to him and some of the villages in the territory of Marwar are still known as 'Nathawatan ka gaon'.[56] He was persuaded to return to Jaipur by Sawai Jai Singh II when he married the Udaipur princess.[57] The trustworthiness of the Nathawats may be judged from the fact that the marriage of the Amer princess, sister of Vijay Singh, step brother of Sawai Jai Singh II, was celebrated with Budh Singh Hada of Bundi at Samod when Amer had been made a *khalsa* territory.[58] Mohan Singh (died 1743 A.D.) got the fief of Renwal as gift for gallantry shown in the battle at Taragarh (1722 A.D.) (Ajmer).[59] Jodh Singh, son of Mohan Singh laid down his life in the defence of Ranthambhor. His son, Ram Singh, was also killed after inflicting a crushing defeat to the Marathas at Kakor.[60] The Nathawats of Chomu and Samod had distinguished themselves in the battles of Maonda.[61]

Ratan Singh of Chomu had acted as prime minister to Maharaja Pratap Singh in 1782 A.D.[62] He also fought with Pratap Singh Naruka who had attacked his camp at Basawa.[63] He was succeeded by his nephew Ranjit Singh of Samod. He was called to fight the Marathas at Tunga in 1788 A.D.[64] His services in fighting against George Thomas at Fatehpur (1793 A.D.) were also appreciated.[65] His son Kishan Singh was a contemporary of Maharaja Jagat Singh. He had the credit of defeating Raja Bahadur, a free booter in 1812 A.D.[66] Rawal Bairisal of Samod was the 'Mukhtyar' of the State in those days. Bairisal, Sangaram Singh, Kishan Singh and Lachhman Singh of Samod and Chomu were the most powerful of the nobles who sided with the British, and had their full say in the affairs of the State, as they were fully backed by the British, and opposed the ruling chief and the queen mother. They were charged with bribery, nepotism, corruption and other irregularities. They enjoyed the offices of prime minister and the commander-in-chief for a considerable period.

The Narukas, like the Shekhawats, also hail from Maharaja Udaikaran, father of Varsingh, their progenitor. The Vanshavali records list about 28 fiefs held by the Narukas during the time of Sawai Jai Singh II, prominent among them being those of Machedi, Uniara, Maharun, Lawa, Gadhi Sawairam, Kot, Gadh, Ladana, Jawali, Tilanju and Bijawar[767] Subsequent records, compiled in 1892 A.D., speak of Ladana, Mandowar, Maherun and Gadh as Tazimi' fiefs, 34 others as *'khas chauki'* and seven (Uniara, Lawa, Kot, Manchedi, Jawali, Dipara and Mahrampura) more as *'Mamlaguzars'*. The Tazimi and khas chauki fiefs maintained 275 horses for State services. Among the *khas chauki* ones the fief of Nimoda, Jhandela, Kesari Gopal Gadh, Ridali and Sirohi yielded more than five thousand worth as revenue.[68]

The fief of Machedi was owned by Lala, son of Naru. Rao Pratap Singh who created the separate State of Alwar was a descendent of Lala. Naru's son Dasa was the progenitor of Uniara branch which started from his son Karamchand.[69] All other branches of the Narukas also originated from other sons and grandsons of Var Singh.

Rao Chandrabhan, Fateh Singh and Sangram Singh of Uniara family rose to important positions in the imperial army and held the *parganas* of Uniara, Nagar, Banetta and Kakor.[70] Rao Sangram Singh had the credit of bringing victory to the lost battle of Sambhar (1708 A.D.) fought between the imperial *Fauzdars* and the States of Jaipur and Jodhpur. The Mughal flag snatched by Rao Sangram Singh formed the prestigious gain of the Uniara family. Sawai Jai Singh II was much pleased at his gallantry and restored the village named Jaisinghpura as 'Kansa Kharch' (to meet the expenses of daily diet).[71] The Rao is said to have loose his five hundred fierce hunting dogs on the enemy, thus causing panic among them.[72] Sangram Singh had to face the imperial forces led by Hidayatullah, *Fauzdar* of Ranthambhor, as his territory fell under Sarkar Ranthambhor.[73] During Sawai Jai Singh's time the Rao of Uniara was provided protection by the Marathas on account of their understanding with Jaipur.[74] Sawai Jai Singh II also made a grant of *pargana* Todaraisingh to Rao Jeet Singh in 1728 A.D., as his *watan* though he could not effect his control over the territory. The *Taluka* of Awan, however, remained with him.[75]

Similarly, Balera and other eight villages of *pargana* Barwara, occupied by the Rathods, were granted to Jeet Singh in 1736 A.D., and he was asked to oust the Rathors.[76] Sardar Singh, son of Jeet Singh was granted 17 villages of *pargana* Tonk in Bambhore Taluka in 1739 A.D.[77] Such grants were often added to the Uniara thikana with the view that the nobles would be able to defend the southern border of the State against the Hadas and the Marathas. Those grants were mere scraps of paper as the nobles could hardly maintain their occupation in absence of any adequate military help from the State.[78]

That Uniara's relations with Sawai Jai Singh II were quite amicable, is clear from the fact that Bai Sringar Kunwar of Uniara was married to Dalel Singh of Bundi at the instance of Sawai Jai Singh II who adopted her as his own daughter.[79] The forces of Uniara also fought on behalf of Dalel Singh against the Marathas in 1734 A.D., who were engaged by the wife of Budh Singh Hada, step sister of Sawai Jai Singh II.[80] Uniara was always called to assist the State forces during the time of Ishwari Singh. This gave reason to Madho Singh I, his successor, to be displeased with Uniara. The Marathas also looted and burnt the villages of Uniara and claimed *'Mamlat'* from Rao Sardar Singh. A fierce battle was fought at Kakor (1739 A.D.) mostly in the boundaries of the thikana which proved fatal to the noble, though the Marathas were defeated.[81] The town of Uniara was again beseiged by the Marathas and a heavy penalty had to be paid by the noble.[82]

The Rao Raja of Uniara, Sardar Singh, received a *mansab* of 5000/2000 from emperor Shah Alam in 1702 A.D.[83] with a honour of a *Naqqara* (drum). In 1704 A.D., Madho Singh besieged Uniara and looted it. A fine of 20 lakhs[84] was imposed upon the noble and he was made to bow before the prince with his hands tied by a kerchief. This was, as a matter of fact, the cumulative effect of Madho Singh's long standing enstrangement with the noble on several accounts. But soon his temper cooled down and he conferred all honours on the Naruka noble. Uniara was invited by the Maharaja himself to come with his forces to the battle field of Maonda.[85]

Uniara had always to bear the brunt of the Maratha invasion of Jaipur. Its territory was often plundered and heavy penalties had to be paid. The noble had to defend himself without any support from the State. Moreover, he had also to rush to the help of the State on a call from the prince. Rao Raja Bishan Singh of Uniara rendered remarkable services to Maharaja Pratap Singh in battle of Tunga. A *parwana* granted to the Rao Raja after the battle speaks very highly of his services and confers honours of Morchal, salute of five guns and the title of Rao Raja on him.[86]

Lt. Col. James Skinner of Karauli was defeated by the Rao Raja in 1801 A.D. This defeat was avenged by Perron who imposed a heavy fine on Uniara.[87] Until the treaty of 1818 was signed by Jaipur with the East India Company, the nobles of Uniara were forced to pay heavy tributes coupled with penalties to the Marathas and Amir Khan both.[88]

Another powerful noble was Rao Pratap Singh of Manchedi. He had gained much strength during the times of Maharaja Prithvi Singh and Pratap Singh. He killed Firoz Khan, the *Mahawat* and paramour of the queen mother, and arrested Khushhaliram Bohra, the prime minister of the State. It was after the Maonda battle fought with the Jats that he managed to grab some land of Bharatpur and Jaipur States. The tract taken away from Jaipur consisted of Ghazi ka Thana, Ajabgarh, Naranpur, Behror, Manipur, Pratapgarh and a number of villages in Mewat, Bansur, etc.[89] Pratap Singh was allowed to build a fort at Rajgarh in consideration of his help in the Maonda battle. Soon after he build more forts and got possession of Alwar from Bharatpur in 1775 A.D.[90] Before he died in 1791 A.D. he was able to get the honour of Mahi Maratib (Fish Insignia) from the nominal emperor.[91] His successor, Bakhtawar Singh, entered into an alliance with the British Government and rendered useful service to Lord Lake. A treaty was signed by Alwar with the East India Company in 1803 A.D. which finally settled its status.[92]

During the times of Maharaja Bishan Singh we find Kanha Naruka (of Bijanar branch) of Baroda fighting with the imperial forces led by the Maharaja and Mahamud Khan in 1623 A.D.[93]

The noble of Lawa was attacked by Amir Khan and the seige was lifted on promise of payment of Rs. 80,000 as penalty.[94] The noble of Lawa later on became a subordinate of the Amir Khan of Tonk and ultimately gained an independent status. His chiefship was so recognised by the East India Company. Amir Khan, however, had to submit to the terms of Bharat Singh Naruka who had beseiged Madhorajpura, a Khalsa fort of Jaipur State, and had forcibly taken the wives and children of the Amir's father-in-law under his custody. Amir Khan beseiged Madhorajpura for over ten months (1816-1817 A.D.), but circumstances forced him to yield. He could secure the release of the wives and children of the Nawab only on payment to the Naruka noble in 1817 A.D.[95] The fort of Madhorajpura was, however, wrested from Bharat Singh by Ochterlony after the treaty of 1818 A.D., with Jaipur. Bharat Singh Naruka also helped Lachhman Singh Naruka of Aseer (near Deoli-Tonk) in freeing his place from the occupation of the Rathors. This was done before the siege of Madhorajpura by Amir Khan.[96]

The Narukas have always been a turbulant race with plenty of pluck and initiative. Their services like those of the Shekhawats, should be remembered for extending the southern frontiers of the State as well as for defending it. Though they always attempted to create their independent status, and Alwar is just a proof of such attempts, they were always helpful to the State in the times of trouble, such as the wars of Tunga, Maonda, Sambhar, etc. It was unfortunate that they were considered as seditious and their integrity was always doubted.

The Rajawats hold the fief of Isarda, Jhilai, Birwara, Siwar, Dhula, Baler, Sunara, Khirni, Bapai, Siras etc.[97] All of these hail from Jagat Singh I, son of Man Singh I, and Maha Singh of Jagat Singh I. They claimed the closest association[98] with the ruling chief, as all adoptions, in case of absence of an heir to the *Gaddi*, had to be from the Rajawat nobles. The noble of Jhilai claimed the first priority, being a direct descendant of Jagat Singh I. The Rajawats had eight Tazimi (Dhula, Barwara, Aluda, Taithada, Pahadya Baler, Bandhva and Siras), 52 *khas chauki* and prominent *Mamlaguzars* nobles.[99] The Tazimi and *khas chauki* nobles held 207 horses in State service. Prominent among the khas chauki nobles were those of Gumanpura and Bhojyada who held villages worth more than 7000 each. Important among the *Mamlaguzars* were Isarda, Siwar, Jhiali (Subsguzar), Sunarya, Bapui and Mandoli. The total number of Rajawat *mamluguzars* was seventy-one.[100] The Rajawats have generally been loyal and faithful to the prince. The nobles of Isarda, Barwara (Sarsop). Siwar, Nantori and Achner distinguished themselves in the battle with Budh Singh Hada of Bundi. They were amply rewarded by fresh grants of villages made by Sawai Jai Singh II.[101] Barwara had to face an invasion by the Marathas when Raghunath Rao laid a siege. Forces of the Kachhawahas defeated the Marathas in 1717 A.D. The battle is known after Bhombgarh fort which was also attacked simultaneously.[102] The house of Dhula, the descendants of Durjan Singh, son of Man Singh I, suffered the biggest loss by the death of Rao Dalel Singh, his son Lachhman Singh and Raghunath Singh and grand son Ratan Singh in the battle of Maonda. He was the chosen leader of the campaign.[103] The Rajawats of Gumanpura, Mitrapura and Isarda also fought bravely in the battle.[104]

The Rajawats are numerous and details of their fiefs may cover much space. It may, however, be interesting to have an account of the Dhula and Tehtara houses which were some of the more prominent ones among them.

It was in 1646 A.D. that Amar Singh, an ancestor of the line, drove out Himmata Mina from Dhula and occupied the place. Dalel Singh reported to have been granted a *patta* with one and a quarter lakh of rupees by Sawai Jai Singh II at Mathura. He constructed a fort at Dhula in 1757 A.D. He was killed in the battle of Maonda along with his sons and grand-son. Other Rajawats who died with their leaders were Nawal Singh of Lasadya, Dulah Singh of Chawandeda Raipur, Simbhu Singh of Rasulpura and Sanwal Singh of Mangalwada. Raghunath Singh of Dhula displayed conspicuous gallantry at Basawa and repulsed all attacks. He also fought bravely at Bhandarej.

Maharaja Pratap Singh honored him for his success. Rawat Ranjit Singh constructed a fort named Ranjitgarh at Dhula.

Awaj Singh of Tehtara was honored by a double Tazim by Maharaja Madho Singh I in recognition of his gallantry in the battle at Maonda. In addition he got the place Khawa, along with 84 villages and also the forts of Bawai and Baghor, together with 22 villages in 1768 A.D. In 1798 A.D. the noble built a fort on the hill of Baghor (Khetri).[105]

II

The Ties of Estates and the State: The Stabilization of Obligations and Human Relationship

It goes without saving that the ties of the Kachhawaha nobles with their chief were essentially and primarily those of clan-fraternity. The relationship of master and servant was neither intended nor taken as such. It was on a totally different basis, quite distinct from that found in the case of imperial suzerains and their subject princes or Jagirdars. That was why the nobles of this Kachhawaha State were categorized under two main heads: 'Bhai Beta'[106] and 'Ganayat'.[107] While the Ganayats were those nobles of other Rajput clans who were related to the chief by matrimonial alliance, all nobles of the Kachhawaha stock, descending from Dulhrai and his successors, were called 'Bhai Beta', *i.e.* brothers and sons. This term demonstrates that the ties originated from family-relationship.

The relationship had its practical aspect too. It was the clan as a whole which had the credit of conquering this land of Dhundhar in the very beginning. The clan was definitely headed by a chief, but his role was no better than that of his associates who were his own relations. The Rajput clanship was only a historical development of the old tribal or 'Gan' system. Just as the primitive tribes lived collectively in groups and were guided by their chief,[108] so also the Rajput clans preferred to settle in their own groups and to proceed on military campaigns under the command of their chief.[109] The 'Gan' system was also on the same pattern with a little more emphasis on democratic functioning. With gradual expansion of the clan and its branching off into several sub-clans, the initial fraternal bonds were bound to be loosened. This was due to the separate groupings of various sub-branches which were tied to each other, and laid more stress on their individuality as a sub-branch. The Afgans, Mughals, Arabs and similar other tribal groups of the Middle East also functioned in this very primitive style. The bifurcation of clans in successive generations to some enstrangement within the clan nobility which resulted in and divided loyalites.

Though the political structure adopted by the clan provided for making obeisance to the chief and complying with his will, in actual practice the chief always sought advice from elderly and capable nobles, and was always guided by them. The office of the chief as well as his own person were deemed so sacred and honourable that the nobles laid down their lives to protect him. Equally honoured were the insignia of the clan, the flag, drum emblem, etc. which were never allowed to fall into the hands of the enemy, or insulted otherwise. They had a common presiding deity worshipped by all members of the clan, high or low. Their attachment to the land of their conquest was also unqualified. They held it in utmost reverence and were always prepared to die for its honour. The ancient lore of mother-land *'Matribhoomi'* was depicted truly in their thought and behaviour. When it was the question of any antagonism with other Rajput clans, the Kachhawahas always stood united as one, despite their internal differences. All these factors go to prove that the primary bond was that of the clan-fraternity.

During the course of history, the original land of conquest, by the clan as a whole, was parcelled, as every successive generation had to be provided for. Those who felt short of means to meet their growing demands had, therefore, to exert to gain fresh land.[110] Though the nobles concerned had to fight for themselves in such cases, the chief and other nobles were always prepared to lead a helping hand. This spirit of co-operation between the nobles[111] was essential for an expanding community.

This process of conquests under the banner of the clan and command of the chief with related offensive or defensive strategies, went on unabated till the advent of the Mughal regime when alien elements of autocracy were introduced, rather unknowingly. The Rajput chiefs had their own clan-culture and norms of etiquette. They sat on the same floor and dined in the same row. There was no objection to the chief dining with his nobles in the same *'Thal'*.[112] As a matter of fact, all well-bread Rajputs of various castes took it as an honour to dine with each other in this fashion. It was proof of his belonging to a true Rajput caste, if the nobles of those clans dined with him in the same *'Thai'*. The terms of relationship, such as 'Dadaji,[113] *'Babosa'*, *'Kakosa'*, *'Dada Bhai'*, etc. used in addressing each other, especially by the chief for other nobles, were in conformity with the spirit of family relationship. On ceremonial occasions the chief used to send customary cash to the sisters and daughters of his nobles on *'Rakhi'* or marriage, etc.[114] or invited the nobles on such occasions to his own house.[115] This harmonious blending of clan-relationship suffered a serious set-back when the chiefs had the strange experience of attending the Mughal court. The grandeur and the court etiquette at the capitals of Agra and Delhi was in sharp contrast to their own simple and gracious way of holding *Durban*. This close association with the Mughals and their Mohammedan nobles, for over two and a half centuries, led the local chiefs into behaving in a similar manner. Their education, training, practice and work being conducted in that very atmosphere, the results were but natural.

Though the Kachhawahas chiefs, right from Bharmal and Bhagwandas up to Bishan Singh and Sawai Jai Singh II, found little time to devote to the *watan* land, their offices were being run on the Mughal pattern. The indigenous system was giving place to that borrowed from the imperial courts. Every aspect of life was influenced by the Mughal modes of living. The influence even penetrated into the life styles of the public in general. Many of the nobles had a first hand experience of this change in their capacity as imperial *Mansabdars*. Others of less importance also passed through the phase when they accompanied their chief or head noble of the branch during campaigns.

Sawai Jai Singh II behaved in that fashion despite his strong sentimental leanings towards Hindu traditions and adherence to religious edicts. The manner of issuing orders, style of correspondence, sitting arrangements in the *Darbar*, tying of Jama Panels, offering of *'Saropas'*[116] and other presents, conferring of titles, dealings with nobles and their estates, forcing of defaulting nobles into submission[117] were fashioned on the imperial pattern.

This State of affairs helped to place the chief on a high pedestal from where he could cast a condescending look at the nobles below, who gazed at him in awe and submission. Such autocratic behaviour of the chief and his methods of working tended to mar the age old clanship. His ways of dealing with the nobles became arbitrary. The nobles now began to stoop clown to win favours and forgot to assert their claims as of right. The element of master and servant relation displayed itself openly. The nobles addressed their chiefs as *'Malik'*, *'Hazur'*, *'Annadata'*, etc. which was indicative of this feeling. With the advent of the British, matters went from bad to worse. The British were accustomed to the feudal system of their own country which had no place for clan-fraternity[118] of the Rajput style. All that they cared for in this State was to see that the traditions[119] and usages were followed. They generally attempted to convene conferences [120] of nobles to find out their opinion on certain crucial matters. But this type of democratic voting was entirely unknown to the nobles. They were brought up in an atmosphere of keeping implicit faith in their chief and of always proving loyal to him. They were taught to submit to his will first and then approach him in the fraternal spirit, begging his pardon and requesting for sustenance.[121]

Having gone through this development of relations between the chief and his nobles, we are in a position to look into the formalities observed, obligations and duties imposed and rights asserted by the State and the estates between themselves. Though the matter is to be extensively dealt with at its appropriate place, while discussing the duties and rights of the nobles, some salient features may be mentioned to give a preview of the subject.

The estates were originally granted to the sons or brothers of a chief.[122] The nobles were similarly under an obligation to grant share in their Jagir to their own sons, brothers and other kinsmen. The *Jagirs* granted to ladies, widows, etc., were meant for their life time only,[123] and were resumed on their death. The noble and his family/fraternity/clan *'Biradari*[124] (this was the term used for the noble kinsmen or sub-nobles) were to serve the State with a fixed number of horses and men as was laid down in the terms of the *'patta'* granted to him. He had also to pay a particular amount of cash out of his revenue *(Hasil)* as laid down in the *'Patta'*. This was in addition to the service required to be given. Some of the *Pattas* contained mentions of *'Athmahi', 'Dāshmahi, 'Chahamahi* [125] etc., meaning thereby that the noble could retain only that much amount out of the total annual revenue and surrender the rest to the State. His horses and men were to be deputed[126] on such duties as might be directed by heads of various departments in the State under orders of the Bakshi Jagir. Failure or delay in producing the requisite number of horses was severely punished which included resumption of *jagir.*[127] Some nobles of the *'Mamlaguzar*[128] and *'Subeguzar'* categories paid nominal cash tribute only and did no service unless specially called for. Besides this main tie between the State and the estates, the nobles were expected to present themselves whenever called by the chief.[129] Attendance was treated as compulsory at *Darbars* held on the occasions of Dussehra, Diwali, birthday of the chief, etc.[130] So also they had to be present at the marriage ceremony of the chief himself or of his sons and daughters. Wilful absence on these occasions was to be severely dealt with.

The nobles were put in charge of their territories not only for their subsistence but to defend it against foreign invasions and to see that it flourished and yielded more revenue.[131] The safety and welfare of the subjects was also to be guaranteed. All acts of theft and robbery were to be prevented and anti-social elements were to be crushed or extirpated.[132] On a call from the State for military assistance he had to rush with his men and material and also with extra personnel recruited on cash payment, if so advised.[133] Acts of sedition and revolt on his part were to be most severely dealt with and punishment of the highest degree was to be inflicted which included resumption[134] of his estate.

The State in addition to the land granted to the noble, always came at his help when he had to face any foreign aggression. That depended on the situation then prevailing and the means available with the chief. Generally, the noble and his nearest kinsmen were to bear the brunt in such struggles.

Though the estate was granted to the noble in perpetuity, it had to be regenerated to the successor on the death of the noble[135] working in the Mughal way the Kachhawaha chiefs had started levying *'Pesh Kash'*[136] and *'Nazarana'* amounts in such cases of succession and adoption. It was treated as a source of income to the State. Every successor was, therefore, expected to go through the formality of *'Matami'*[137] when a condolence visit was paid by the chief, a *saropa* was offered and the noble was allowed to present himself at the *Durbar* and offer his *Nazar*. For gallantly'[138] on the battle field and loss of men, he was specifically rewarded. For laying down one's life special Jagir was generally granted.

Despite the initial idea of supporting each other, so as to strengthen both the political institutions, attempts were later on made to weaken each other. The chief always exerted to weaken the nobles lost they should grow strong enough to challenge his authority. With this end in view, he encouraged infighting amongst them and intentionally put one against the other. Such strategies were, of course, occasional and of a casual nature. There were some chiefs who managed conciliation among his nobles. Then, there were groups of nobles with separate affiliations and vested interests. Each group wanted to have an upper-hand over the other. It was the test of the chief to take them all with him and manage the State affairs.

The nobles who were required to be vigilant round the year, got some respite during the Mughal regime when comparative tranquility prevailed in Rajasthan. Another outcome of this overwhelming power ot the Mughals, was the extra strength gained by the chiefs under their protection. They were now quite well off financially. This added to their local influence which was used in suppressing their nobles. When the chief was no longer powerful, they had to face the Marathas and the Pindaries almost by themselves.[139] The chiefs were powerless to lend a helping hand. With the advent of the British all activity came to a stand still and there was nothing left for the nobles to do. They, therefore, allowed themselves to be dragged in the internal strifes of the court circle. Their only aim was to win favours by way of official posts, etc.[140] The initiative of conquering new lands and the spirit of bravery, behaving a Rajput, had all vanished. He was now no more than a pensioner managing his own house and looking after petty details of income and expenditure. His pastime was no more concerned with valiant deeds of bravery. Indulgence in alcoholism, vain attempts at casting himself in the western mode of living, etc. were his main hobbies. All his obligations towards the State were but nominal.

There was nothing to do except presenting himself on ceremonial occasions[141] and paying his dues regularly. One could forsee the day when there would be no horses, no warriors, no forts to be guarded, no arms and ammunitions and no emergencies to bother him. He was thus on the way of remaining a mere figurehead himself, bereft of the real Rajput grandeur and valour.

The human relationship which once existed between him and his chiefs was no more to be seen. He could no more bank upon his leader for help, as he could during the good old days. In this respect Sawai Jai Singh II was the last chief who extended such help to his nobles. He showed the gesture of announcing that all marriages of the daughters and sons of Kachhawaha nobles would be solemnised at State expenses if they were performed in the capital.[142] He forbade nil Charans, Bhats, etc. to ask for any *'tyag'* at such marriages.[143] He also showed the grace of paying an occasional visit to his nobles.[144] He was the best of the chiefs who enchanced the land grant of the nobles.[145] It was his far sighted policy to expand his territory and at the same time benefits his nobles. No such outlook was to be seen in his successors. They were as a matter of fact not capable of even giving a thought to such matters.

The clan relationship of the noble and the chief was reduced to one of absolute formality. Some of them had free access to the chief, while others had to win favours of influential courtiers to have their grievances redressed. Though they were shown the usual courtesy and honours as part and parcel of the court etiquette, the actual treatment was no better than that of a master with his servant. To expect the chief at his residence was the most coveted occasion which existed in dreams rather than in practice. The distance between both covering more and more spans with the passing of time. The gradual deterioration in human relationship was responsible for the position created during British times when a sufficient number of nobles had sided with the East India Company against their own chief.[146]

This exercise in tracing the development of ties between the State and the estates and also of their obligations and human relationship will help us in appreciating their respective roles during the period under discussion.

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3. Op. *cit.*, p. 31.
4. *Op. cit.* , p. 48.
5. *Op. cit.* , P. 45.
6. *Op. cit.* , p. 59.
7. *Op. cit.* , p. 43.
8. *Op. cit.* , p. 67.
9. *Op. cit.* , p. 69.
10. *VB*, pp. 3490, 3518.
11. *SI*, p. 87
12. *Op. cit.*, pp. 101, 103.
13. *Op. cit.*, p. 105.
14. Op. *cit.*, p. 112.
15. Op. *cit.*, p. 122.
16. The, entire, account of Khetri is based on the history, *Sheklawati Ri Khyat* and *Khetri ka Itihas*, written by J.M. Sharma (Ms. in possession of the author).
17. SSS, p. 57.
18. Udaivir Sharma, *Bissau Ka Itihas*, p. 5.
19. Op. *cit.*, p. 6.
20. *Op. cit.*, p. 7.
21. *STL*, p. 156.
22. Op. *cit.*, pp. 161-62.
23. STL, pp. 145-51.
24. The whole account of Khandala is based on the book, *Shekhawati Ri Khyat* and *Shekhawats and their Lands* by Hamatsingh. (Ms. in possession of the author).
25. SSS, chapters 3, 4.
26. The description of the Balbhadrots is mostly based on the *'Annals of the House of Achrol'*, published by the Thikana itself in 1910 A.D., and another record known as *'Hal Thikana Achrol Ka'* written some time after 1883 A.D.
27. (a) There is a similar anecdote regarding 'Bundi'. The Maharana of Mear, in a fit of anger, took a vow to take food only when he destroys the fort of Amber. As it was a totally impracticable decision on the very face of it, the aids devised a way out and advised the Maharana to fulfil his vow for the time being

by destroying the fort specially made with paper for the occasion. Later on it came to be observed as an annual feature. *Annals of the House of Achrol,* pp. 17-18.

(b) The Shekhwats give this credit to Todamal who served the Maharana during 1625 A.D. (apporx.) *Shekhawati Prakash,* Ch. 9, p. 4.

28. RSA, JP, *Naksha Jagirdaran.*
29. *Ibid.*
30. Family records maintained in the house of Diggi.
31. *Ibid.*
32. RSA, JP, Document No. 167 (Parwana Shahi).
33. RSA, JP, Document No. 89 (Reported 1693 A.D.).
34. RSA, JP, Khas *Ruqq* of 1709 A.D.
35. RSA, JP, Document No. 131.
36. RSA, JP, Document No. 23 (1683 A.D.).
37. RSA, JP, Document No. 42 (1687 A.D.).
38. RSA, JP, Document Nos. 54 and 150 (1692 A.D.).
39. RSA, JP, Document No. 7 (1683 A.D.)
40. RSA, JP, Document No. 176.
41. RSA, JP, Document No. 171 (1706 A.D.).
42. RSA, JP, Document No. 162 (1702 A.D.).
43. RSA, JP, Document No. 179.
44. RSA, JP, Document No. 187.
45. RSA, JP, Document No. 183.
46. RSA, JP, Document No. 11 (1834 A.D.).
47. RSA, JP, Document No. 29 (1740 A.D.).
48. RSA, JP, Document No. 36.
49. RISEIC, p. 79.
50. RISEIC, p. 76.
51. *Op. cit.,* 156-57.
52. RSA, JP, *Naksha Jagirdaran.*
53. NI, p. 78.
54. NI, p. 103.
55. NI, p. 143.
56. NI, p. 147.
57. NI, p. 147. (Though Hanuman Sharma discounts the fact, it stands proved by records in the State Archives).
58. NI, p. 149.
59. *Op. cit.,* p. 155.

60. *Op. cit.*, p. 191.
61. *Op. cit.*, p. 204.
62. *Op. cit.*, p. 208.
63. *Op. cit.*, p. 216.
64. *Op. cit.*, p. 216.
65. *Op. cit.*, p. 227.
66. *Op. at.*, p. 232.
67. *KV*, p. 79.
68. RSA, JP, *Naksha Jagirdaran.*
69. *KV*, p. 46.
70. *SU*, pp. 10-11.
71. *Op. cit* ., p.12.
72. (a) TDB, pp. 68-69; (b) Raghuvir Singh, *Sambhar Yuddha*, p. 7.
73. *SU*, p. 14.
74. *Op. cit;* p. 40.
75. *Op. cit.*, pp. 40-41.
76 *Op.cit.*, p. 41.
77 *Op.cit.*, p. 41.
78. *Op. cit.*, p. 41.
79. *Op. cit.*, p. 43.
80. *Op; cit.*, p. 43.
81. *Op: cit.*, p. 47.
82. *Op. cit.*, p. 47.
83. *Op. cit.*, p. 48.
84. *Op;. cit.*, p. 54.
85. *SU*, p. 52.
86. *Op. cit.*, p. 55.
87. *Op. cit.*, p. 50.
88. *Op. cit.*, p. 58.
89. *RISEIC*, p. 3. Gazi ka Thana, Behror and Bansur are tehsil headquarters in Alwar district, while Ajabgarh, Pratapgarh and Narainpur are located in Thana Gazi tehsil.
90. *CIFR*. p. 65.
91. *Ibid.*
92. *Ibid.*
93. RSA, JP, Document No. 83.
94. *MPSF*, p. 406.
95. *Op. cit.*, pp. 458, 462.
96. MS. *'Bharat Singh Ri Vat'* by Gadhaji Charan (Author's collection).

97. *KV*, pp. 92-95.
98. *CIFR*, p. 68 (1844 A.D.)
99. RSA, JP, *Naksha Jagirdaran*, pp. 8-9.
100. *Op. cit.*, p. 34.
101. *TDB*, pp. 88-95.
102. *Op. cit.*, pp. 189-91.
103. (a) *Op. cit.*, pp. 215-17; (b) Barhat Ishwaridan, 'Kurma Vijaya', p.98.
104. *Op. cit.*, p. 81.
105. Historical Notes preserved in Dhula Archives.
106. *CLFR*, (1894 A.D.), p. 74.
107. RSA, JP, *Naksha Jagirdaran*, p. 33 (Details of jagirs held by Ganayats).
108. Durga Sapta Shati, Chapter VIII. All these tribes assembled under their chief to defend their honour.
109. Kanharade Prabandh, p. 108. All Rajput clans assemble on their own groups keeping their separate identities.
110. *AAR*; p. 1382 (Shaikhaji conquered 360 villages from his neighbours with his own power).
111. *SI*, p. 63.
112. *SI*, p. 69.
113. Dhula Archives, Letter from Sawai Man Singh II to Ranjeet Singh expressing condolence on the death of Dadaji Sahib V.S 1875/ 1818 A.D.
114. (a) RSA, Syah Hazur and Waqaya, Tozi 15, V.S. 1788/1831; A.D. Ten 'mohars' were sent to the daughter of Rao Ugar Singh Naruka in response of '*Rakhi*' sent by her from Indergarh; (b) RSA. D.K. Radif S/3, B. 29 (194), V.S. 1801/1744 A.D. (Presents were. Rs.711 were sent to the daughter of Rao Jaswant Singh of Manoharpur on her marriage in the year V.S. 1798/1741 A.D.
115. Dhula Archives, Letter of V.S. 1885/1828 A.D. from Sawi Jai Singh III to Rawal Ranjit Singh inviting him on the occasion, of his marriage.
116. RSA, D.K., Vol. 29 (493) V.S. 1893/1836 A.D., Madho Singh S/o Gyan Singh of Mandawa was offered a '*Siropa*' with an elephant while seeking leave for home.
117. RSA, D.K., Tozi No. 4 (1286) V.S. 1814/1757 A.D. Jagat Singh Lawa was brought to the Chief's presence with hands that kerchief. He was pardoned and allowed to sit on the chief.
118. See details of "Feudalism in the Corolingian Empire" in Ganshof, F.L., *Fedudalism* (Longmans, London, 1960).

119. TES, p. 69. (Article 8 - 'According to long-established usage').
120. RISEIC, pp. 104-05.
121. RSA, D.K., Radif S/3, Shekhawat (583), V.S. 1878/1821 A.D. (The Raoraja of Sikar surrendered his sword and keys of the sort to the Queen-mother, which were returned after settlement).
122. *KV*, pp. 55-80.
123. RSA, Syah Waqaya, B.No. 1A(3), V.S. 1786/1729 A.D. (Widow of Raj Singh Balbhadrat was granted 'Jagir' of Rs. 100 per annum for life).
124. RSA, D.K. Nathawat, Tozi, IR No. 15, V.S. 1910/1853 A.D. (Lachhman Singh held Jagir worth Rs. 10,000 for his Biradari against 20 'Ras' or 60 footmen posted at Chomu fort).
125. *Ibid.*
126. RSA, Ismwar Khangarot, Tozi 57, V.S. 1781/1724 A.D.
127. RSA, Muazana Khurd, Tozi 105 B. Chaturbhujot (V.S. 1777/1720 A.D.) Padam Singh S/o Jaswant Singh.
128. RSA.; JP, *Naksha Jagirdaran*, pp. 34-38.
129. RSA, Tozi 10 (430-440) V.S. 1812/1755 A.D. Dalel Singh Rajawat was called to attend immediately.
130. (a) Mandawa Papers No. 470; (b) KSA, D.K., INR 15, NT (1524),V.S. 1891/1834 A.D. Hamir Singh Khangarot was present on the chiefs birthday.
131. (a) Muazana Khurd, IN, Tozi 93 (V.S. 1808/1751 A.D.). Sardar Singh Naruka was advised; (b) Dhula Archive, Letter from Maharaja Iswari Singh to Dalel Singh Rajawat grant of Taluka Gaondi, Bawai, etc. (V.S. 1800/1743 A.D.).
132. Mandawa Papers No. 756.
133. RSA, Tozi 10 (430-40), V.S. 1812/1755 A.D. Chand Singh Shekhawat was asked to recruit righting personnel on payment.
134. Wills Report, p. 21 (Madho Singh imposed a fine of two lakh rupees on Uniara when the noble rebelled in 1760 A.D.).
135. RSA, Syah Hazur Waqaya, Tozi 15 (361), V.S. 1788/1731 A.D. (Sahib Singh was granted succession of the Jagir on the death of his father).
136. RSA D.K., 12E(20) Bakhtawar Singh S/o Aman Singh was asked to pay 'Peshkash' of Rs. 8000 on adoption of the son of Salam Singh V.S.1885/1828 A.D.
137. RSA, D.K., B. 12E(18). (The chief visited Raghunath Singh of Shahar for 'Matami' in the 'Tilara' of the palace. V.S. 1825/1768A.D.).

138. RSA, Syah Hazur, B. No. 13(73), V.S.1814/1757 A.D. (Vikramaditya S/o Ratan Singh of Barwara was honoured with the title of 'Rao' on his gallantry in the fight with the Marathas).
139. *KVP* (Refer battles fought by the Narukas at Lawa, Ladana and Uniara).
140. *RISEIC*, p. 105 (There was a continuous tussle between groups of nobles for the posts of prime minister and commander of the army).
141. Wills Report, Application signed by all nobles in the year V.S. 1875/1818 A.D. supporting the treaty. ("We would present ourselves on Dussehra without any special invitation").
142. *RS&EIC*, p. 82.
143. *Ibid.*
144. RSA, Syah Hazur, B. No. 28, V.S. 1794/1737 A.D. The Maharaja visited the garden of Deep Singh Kumbhani.
145. Wills Reports, Appendix G (Out of this long list of *Ijara* lands, a good number was passed on to the nobles).
146. *RISEIC* (see chapters V to VIII for constant attempts made by the Nathawats and their supporters).

2

The State and the Ruler

I

The second largest State of India but scarcely populated, the State of Rajasthan lies to the west of India. Perhaps due to the paramountcy of the Rajputs[1] in this part of the country, the British called it 'Rajputana' just as the provinces dominated by the 'Gonds' and Telangas' were given the name of Gondwana and Telangana. The Rajputs, did not outnumber the Jats yet they dominated the land and ruled over it, and so the Britishers called the province after them. Mr. George Thomas in 1800 A.D. was the first to use the name 'Rajputana' for this tract of the country.[2]

Prior to the twenties of the nineteenth century, this part of the country had different names for its different regions. But in 1829 Col. Tod,[3] the most famous and charming anecdotal historian of Rajasthan used the word 'Rajasthan' for this part of the land lying to the west of the Jamuna. Since then the word 'Rajasthan' has been in vogue for the erstwhile States of India in this region.

This province looks like a kite and is like France in appearance. It extends from 23.3° to 30.12° Latitude to the north of equator and from 69.30° to 78.17° Longitude in the east. It has an area of 1,31,770 square miles.[4] It consists of one hundred and fifty-two towns and 34,435 villages.[5] Its population is 1,17,86,004.[6]

Rajasthan is surrounded by the Punjab in the North and North-East; in the North-West Bhawalpur State of the Punjab; U.P. and Gwalior State in the East; Madhya Bharat and Idar of Gujarat in the South and Sindh in the West.[7]

Geographically, Rajasthan can be divided into the following parts:

(i) Plain Zone of East Rajasthan consisting of the States of Jaipur, Tonk, Bharatpur, Alwar and Northern portion of Udaipur (Covering about 30,300 square miles).
(ii) Dry Zone of Jodhpur, Jaisalmer and Bikaner States. (Covering about 75,300 square miles).
(iii) Hilly Zone of States of Sirohi, Southern Udaipur, Dungarpur and Banswara. (Covering about 12,000 square miles).
(iv) Plateau Zone of eastern Udaipur, Kota, Bundi and Jhalawar States. (Covering about 12,400 square miles).

The plain Zone is very fertile and gets more rains than the dry zone.

In the so named Rajputana Agency there are 21 States, 1 chiefship and 1 Estate surrounding a sub-province of British India called Ajmer-Merwara ruled by the British. Of the 21 States, five *viz.* Udaipur, Doongarpur, Banswara, Pratapgarh and Shahpura are ruled by Gahlots (Sisodias). The Chauhans are the overlords of Bundi, Kota and Sirohi; the Yadavas ruled over Karauli and Jaisalmer; Jaipur and Alwar are under the reign of the Kachhwahas; the Kingdoms of Jodhpur, Bikaner, Kishangarh are held by the Rathors. Jhalawar was ruled by the Jhala Rajputs, Danta by the Paramars. Bharatpur and Dholpur by the Jats and Tonk and Palanpur by the Muslims.[8]

Of the one chiefship, Kushalgarh, of the Rathors, it was separated from Banswara State in 1869 and the Estate of Lawa under the sway of the Kachhwahas became autonomous in 1867. Lawa with a population of only 2700 persons has an area of 19 square miles only. Kushalgarh has an area of 287 Sq. miles and population of 35,564 of whom 29,985 are Bhils.

II

None of the provinces of India can compare with the matchless heroic land of Rajasthan that has produced outstanding heroes and heroines, patriots, warriors and gallants who make this State a proud and a bold land. No nation of the world can boast of such warriors and martyrs who died for their sacred motherland without a murmur on their lips. The heroic lords are the idols of the world for their bravery and courage. The heroines do not lag behind and with their tenderness and grace, beauty and love present an ideal to the world of women in India and outside. Rajasthan, therefore, is a centre of pilgrimage to those who seek inspiration in courage, bravery, hardihood, gallantry and sacrifice. Those who want to be patriots and to uphold their religion, ideals, self-respect, honour and name should go to Rajasthan to listen to the folk lores and folk tales of the heroes and the heroines of this sacred land. This land with all its glamour and radiance can transform a coward into a brave man and can urge him to challenge the deathless. Death, in order to immortalize himself. It is this that has led the foreigners to sing its praise loudly to invoke the Mars and the Jupitar. Colonel Tod in his *"Annals and Antiquities of Rajasthan"* has written on Ode in prose to pay high tributes to this holy land of Rajasthan. He says, "There is not a petty State in Rajasthan that has not had its Thermophylea and scarcely a city that has not produced its Leonides."[9]

Rajasthan has given birth to the heroes and heroines in Love and War, to the saints and true disciples of Religion and also to the great patriots, each one of whom always cried aloud, "This is my own, my native land." Some of these heroes are Maharana Sanga, Jaimal, Rawat Patta, Maharana Pratap Singh, Durga Das Rathore, Jawahar Singh Jat; of the heroines, Padmini, Mira Bai, Panna Dhai (Nurse) and Gora Dhai (Nurse) are the immortal names. This land of the warriors can rightly be called the 'Great Altar' where, in the sacrificial fire, thousands of men and women burnt themselves alive. The women called it *'Jauhar'* and the men were proud of this 'Self-Immolation.' They heard the clarion call of their country for freedom and like true and zealous lovers of their land, threw themselves one and all before the mighty guns, sharp and biting swords, angry elephants trampling and crushing them. The women stood for their 'Honour' and without grumbling died for it when the occasion arose. They sacrificed not only their own life but also the lives of their children, property and all.

From one end of the State to the other one can hear the glorious tales of their heroic deeds, in verse and prose, in towns and villages, in coaches and carriages, in restaurants and hotels, in clubs and *chaupals*. Earth and stones, forts and fortresses, jungles and plains, mountains and hills, rivers and streams of Rajasthan bear witness to the heroic deeds and martyrdom of our ancestors. The impenetrable forts of Chittor, Kumbhalgarh, Jaisalmer, Mandor, Siwana, Ranthambhor, Bharatpur and Jalore echo and re-echo with the heavenly voices of the by-gone ages when the heroes and heroines rode the ferocious neighing horses with lances and swords to subdue the belligerent clans. They retell the tragic and pathetic tales of the women who sent their husbands to the battlefields and to make them free and fearless warriors, they burnt themselves and their children alive or sometimes cut their own heads. Poets and bards have sung songs in praise of their matchless deeds. One of the heroines, the brave and mighty woman has inspired many a poet to narrate and describe how she bid farewell to her husband preparing to go to the battlefield, and with courage in her heart tied the emblem of war round his hand. One of the bards, a '*Charan*' sings:

> *Kankan Bandhau Ran Chadhan, Putra Badhai Chava,*
> *Tin Dihara Tyag Ra Kuna Rank Kuna Rao.*

(the tying of the matrimonial thread, the marching for war, and the birth of a son are the three occasions when everyone rich or poor used to give alms).

This land of ours reminds us of the days when the mighty warriors severed the heads of the enemies, threw them high in the sky like balls and sometimes cut their own to have never-ending rest and sleep. It pictures to our mind the fierce and grim battle of Haldighati, the roar and the contemptuous shouts of the Rajputs at their enemy, the peerless courage and love of their clan of Maharana Pratap, Jaimal Rathore and Patta Sisodia, the astuteness of Mirza Raja Jai Singh in war, the fathomless hardihood and bravery of Maharaja Jaswant Singh, the ocean like depths of patriotism of Durga Das Rathore and the inimitable sacrifice of the *'Suttees'* in fire *(Jauhar)*. These varied, awful and dreadful pictures of terrible sights and sounds roll before our minds' eye in quick succession and present an immortal film of immortal deeds and we shout with excitement "Long Live Rajasthan, Blessed be the Rajasthanees," Three cheers to the Women warriors. 'Let their clan increase.'

In this land of warriors, from a poor labourer to a wealthy magnate, from an anaemic office clerk to a boiled drill sergeant, from a gay collegian to a sober clergyman, all are ever ready to die for their 'Honour.' In every village, therefore, we can listen to the following couplet from the old and the young, from a shepherd and a cottager, and also from a tiller and a farmer:

Dhar Jatan Dharam Palatan Tiriya Paratan Tav,
Ae Timuhi Din Maran Ra Kahan Rank Kahan Rao.

(No one irrespective of his caste or position should hesitate in the least to sacrifice his life when somebody attempts to seize his property, defiles and crushes his religion and attacks on the chastity of women). They believe that if they find that their land and house are being snatched away, their religion is in danger, their women's honour is being polluted, they should stand aright for their cause and should not fail to die for it.

When we find such men with such feelings in their heart, and when we note that people without any distinction of caste and colour, high and low, rich and poor had been casting their lot together for the honour of their motherland, 'our hearts in great surprise, to higher levels rise.' We rush forward to commemorate their memory in stone and pillar, in statues and images, and also in palaces and temples.

We are proud of this unique land of ours, this brave heart of India. At present, no doubt, the people of this land are merged in ignorance, they indulge in drinking and opium-eating yet they are the descendants of that high race whose songs of war and love are sung not only in India but in foreign countries also. They are most unlike their ancestors who were the men of character, integrity and honesty and of war like spirit. They, no longer, glorify this land and are most like other fallen people of other States of our country; they have reduced this land to sham yet because of its ancestral voices of war echoing in the desert winds of this land, it stands shoulders above the other lands of India, and simply a sojourn of this sandy and rocky place on the camel or elephant or on foot, makes the dead hearts alive and the brave of the coward.

III

Rajasthan, in the beginning was submerged under water and formed a part of the Arabian Sea. Geologists testify to this truth and a large number of shells, oysters and conches spread over the land help them in their findings.[10] No doubt the history of this land is "like that of other parts of India, somewhat obscure, and the materials for its reconstruction are scanty,"[11] yet it has been established now that during the Epic period of the *Mahabharata,* the northern part of Rajasthan including Nagaur and Bikaner was called *fungal*[12] and the Eastern part consisting of Jaipur, Alwar etc. was known as Matsya where the Pandavas, according to Maharishi Vyas, lived in exile in complete disguise, in accordance with the agreement reached between them and the Kurus when the former lost their all at the game of dice. Since the battle of Kurukshetra till 321 B.C. the history of Rajasthan is obscure. But later we have the glorious history of this land. Though Lord Buddha never himself visited this land yet much evidence is there to show that Lord Buddha's disciples spread over this part of India to preach the Gospel of Buddha,[13] and Rajasthan formed part of the famous Empire of Chandra Gupta Maurya and later of Asoka. The discovery of two rock inscriptions[14] of Asoka (250 B.C.) near Bairat[15] in Jaipur shows that Asoka's Empire extended to this part of the country. In about 200 B.C. the Bacterian Greeks came down from the north and north-west.[16] They held their sway over this land including *"Nagri"* or *Madhyamika.*[17] The ruins of this ancient city can be seen at a distance of seven miles from the fort of Chittor. Some coins of the Greek Kings, Appolodotus and Maneander have been found in Mewar.[18] From the second to the fourth century A.D. the Sakas or Scythians were the masters of the land especially in the South and South West.[19] The inscription of 150 A.D. found at Girnar is enough evidence of the fact that the Schthiah King, Rudradaman ruled over Maru (Marwar) and the neighbouring districts of Sabarmati. The Gupta dynasty of Magadha held the sceptre of the Kingdom in Rajasthan from about the end of the century to the beginning of the sixth century when Raja Toramana[20] of the Hun Dynasty drove them away from this land. He founded his capital at Mandsaur (now in Madhya Pradesh).

In the first half of the seventh century, Harsha-Vardhana, a Kshatriya of the Vaisha or Bais clan ceded a large part of this province into his territory. He ruled over Thaneshwar and Kannauj and conquered the country as far south as the Narmada, including of course, a great deal of Rajasthan.[21]

Hiuen Tsang, the great Chinese traveller visited India in the seventh century A.D. He travelled through Rajasthan also and found it divided into four regions. The first part was called "Gurjar" which included some parts of Jodhpur, Bikaner and Shekhawati; the second region was called Vadhari or Bagar which consisted of the Southern and Central part of Rajasthan, the third part was Bairat. It included Jaipur. Alwar and some part of Tonk, and the fourth and the last was Mathura which consisted of modern Bharatpur, Dholpur and Karoli. Between the seventh and the beginning of the eleventh century several Rajput dynasties arose.[22] They curbed the wild natives of Rajasthan, turned out the foreigners and started ruling over the land. The Gahlots (now called Sisodias) migrated from Gujarat to Mewar. Their earliest inscription in Rajasthan is of 646 A.D. Next came the Parihars who began ruling at Mandor (Jodhpur). In the eighth century the Chauhans and Bhatis settled down at Sambhar and Jaisalmer respectively and started their reign. In the tenth century, the Paramaras and Solankis became powerful in the South-West. The Jadons obtained a footing in Karauli about the middle of the eleventh century, the Kachhwahas came to Amber (Jaipur) from Gwalior in about 1137 A.D., the Rathors from Kannauj settled in Marwar at the beginning of the thirteenth century; and the Jhala State of Jhalawar came into being in the 19th century.[23] At the time of Muslim invasion and also the British conquest, these dynasties were found dominating in Rajasthan.

In the medieval period the main States were of Marwar, Mewar, Amber, Jaisalmer, Bikaner and Bundi. These States had to counter many attacks of Muslim rulers.

In the beginning of the fourteenth century Alauddin Khilji conquered Ranthambhor, Siwana, Jalore and Chittor but could not keep them for a long time. In fact the Muslim could gain victory for sometime but could not dare establish here. In 1560 Emperor Sher Shah after great difficulty could attain a face saving victory over Rao Maldeo of Marwar but had to remark "I had nearly lost the Empire of Hindustan for a handful of Bajra only. Thus the rulers could remain independent upto 1570 A.D."

In the Mughal period they joined hands with the Emperor Akbar by matrimonial relations but the traffic was one sided. They only gave away their daughters; the Mughals did not. The rulers were asked to serve the Emperor and so they had to serve them by being posted in different parts of India. They were Raja Man Singh, Mirza Raja Jai Singh and Sawai Raja Jai Singh of Amber, Rao Sur Singh, Rao Gaj Singh, Maharaja Jaswant Singh and Maharaja Ajit Singh of Jodhpur. Rao Rai Singh of Bikaner and some other Rajas of States like Bundi, Kota etc. Thus, they could improve their economic position and could give and take a lot of their culture. On the eve of the fall of the Mughals in the early eighteenth century, Rajasthan had to suffer a lot at the hands of the Marathas. The Maratha armies used to plunder their land. Some States *e:g*. Udaipur, Jaipur, and Jodhpur suffered heavily. Seeing the weakness of their rulers, the jagirdars also started disobeying the rulers. The rulers were helpless and fearing the revolt by their disloyal sardars and the external aggression of the Maratha chiefs they thought it in their interest to have protection from the British. The British also wanted to contract treaties with them to have establishment of a barrier against the predatory system, and against the extension of the power of Sindhia or Holkar beyond the limits which Government designed to impose on it by other measures. It was not proposed at that rime to acquire the power of exercising interference in the internal administration of Rajput States only, but also to put the political measures and external relations to the control of the British Government to receive from Sindhia and Holkar, the tribute payable in the event of their entering into the territory of the British Government and to receive such pecuniary aid as might be adapted to the means of the several States in order to indemnify the British for the charges incidental to the obligation of protecting them.[24] And so the rulers were invited to ally themselves with the British Government on the basis of acknowledging its supremacy and paying a certain tribute in return for external protection and internal independence.

In chronological order, the following States entered into treaty with the British:

Alwar—14th Nov. 1803; Karoli— 9th Nov. 1817;
Kotah—26th Dec. 1817; Jodhpur—6th Jan. 1818;
Udaipur—13th Jan. 1818; Bundi—10th Feb. 1818;
Bikaner—9th Mar. 1818; Kishangarh—2nd April 1818;
Banswara—16th Sept. 1818; Pratapgarh—5th Oct. 1818.

(Later treaty 25th Dec. 1818) Doongarpur—llth Dec. 1818; and Sirohi—31st Oct. 1823.

These treaties were of perpetual friendship, whereunder the friends and enemies of either State shall be the friends and enemies of both[25] but in fact the rulers were forbidden from having any connection or engagement with other chief or States and the sanction of the British Government was necessary for having any communication with them, sometimes but not always with the exception of amicable correspondence between friends and relations.[26] This transformed the protectorate into one in which England became the sole representative of the Indian States in all external intercourse. The Political Agents or Residents posted in the States were in fact the *de facto* rulers. "Intelligent work was one of the main tasks of the officer accredited to native courts or camps. The situation of Native Rajas in armies and the course of their intrigues at their courts had to be reported on.[26] During the minority of the Rulers of States or in times of regency, the Resident played an over shadowing part in the administration of the States. The real character of these States is thus stated "The protected Princes enjoy and exercise under the sanction of the British Government the function and attributes of internal sovereignty, but they are bound to receive the Resident or Agent appointed by the Viceroy. The Indian Government has formerly declared that the principles of International law have no bearing upon the relations between itself and the native

States under the suzerainty of the king whether this declaration is rigidly correct or is completely followed in practice may perhaps be doubted, but it is clear that the 'Native Princes of India have no international status in the sense in which it is used in this volume.[28]

The erstwhile States of Rajasthan are administered under the supervision, guidance and control of an Agent to the Governor General of India (A.G.G.) stationed at Ajmer. He represents the Viceroy (the representative of the Crown) of India and looks after the work of the Political Agents accredited to each one of the groups of the States. All the correspondence between the rulers of the States and the British Government of India is carried on through the political agent who supervises the administration of the States and sometimes advises the Princes in political matters. The rulers of States cannot do anything of importance without the sanction of the Agent; usually they are educated and trained by English tutors.

There are several agents governing several groups of States or their unions. Mewar and Southern Rajasthan State Agency of Udaipur comprised of Udaipur, Doongarpur, Banswara and Pratapgarh. It is controlled by a resident. There are similar other residencies. Western Rajasthan Residency (Jodhpur) consists of Jodhpur, Jaisalmer, Palanpur and Danta. The residency of Jaipur includes Jaipur, Alwar, Shahpura, Tonk and Kishangarh. The Eastern Rajasthan Residency is made up of Bharatpur, Bundi, Kota, Jhalawar, Karauli and Dholpur. Bikaner and Sirohi are under the direct charge of the A.G.G. (Resident Rajasthan).

Formerly the word "King" was used for the Indian Princes, but in the contemporary period they are styled as 'Chiefs' or 'Princes' only; though they called themselves as "Raj Rajeshwar" or 'Maharaja Dhiraj' (Emperor or King of Kings).[29] They are fully dependent on the British Government and cannot even reform the administration of their States without Political Department's (of Government of India) approval. "The Crown's" relationship with the States is not merely one of contract, and so there remained in the hands of the Viceroy an element of discretion in his dealing with the States. No successful attempt can be made to define exactly the rights of the Crown's Representative to intervene.[30] In fact all these States persisted in India owing to the might of the paramount power.[31]

IV

The ruler of a State in Rajasthan is considered to be the most honoured and respected of his family. His family too commands enviable esteem from the people. They are the heirs of gods and goddesses with divine powers in them. Their looks are divine, their speech divine and their words and actions are divine. Of these rulers the Gahlots, Kachhwahas and Rathors are the descendants of Suryavansh; the Yadavas and the Bhatis are of the family of the Moon; the Chauhans, (Hada, Devra etc.) and Parmars are produced from the part of the god of Fire and so are of Agni Vansh. Each one of the rulers claims his lineage from the Sun-god, or Moon-God or Fire-god. He is worshipped by the *'rayyat'* (people) that longs intensely to have a look at him. The *'rayyat'* feels gay in his happiness and sad in his sorrow. They share his pleasure and pain alike. At the birth of a son to the king, they make themselves merry; they loudly proclaim their joy through songs and dances, eating and drinking. At the report of some demise in the ruler's family, they sink in gloom and their *unfeigned* grief cuts through their breast. They pay respect to the dead old 'King or the Queen by shaving off their hair on the head and chin. They lose their tuft of hair and the beard to honour the dead.[32]

The social-uplift programme launched by the Arya Samaj and Gandhi's movement for India's political emancipation have contributed towards the lowering down of the prestige of the ruler. The ruler is not what he was. He is not godly nor has he divine powers. Yet the villager in Rajasthan holds the ruler in the highest esteem and calls him his *Annadata* (bread-giver).

After the advent of the British in India, the sons and daughters of the rulers of the States were bred and brought up English nurses, English tutors and English guardians. They imbibed in themselves what was good and also what was bad in English life. They lauded the British way of life; they became snobs looking down upon their fellow-brethren living in India. Their education in Oxford and Cambridge taught them to feel somewhat different from the common man in India. It was a big barrier between the rulers and the people. It was a sad commentary on their life that they went to foreign countries for education while their counterparts in English including the Prince of Wales, the heir apparent to the British throne got their education in Oxford and Cambridge. They thought it below their dignity to go to an Indian school as against the Princes of England who took pride in attending their own universities and colleges. Was there any need to do so." The answer is very simple. They were under the subservience of the British Rule and so wanted to ape the British way of life, their culture and manners. They ignored going to the middle class and the common man to learn from him the Indian way of life. They lived in India, in Indian surroundings with Indian environment and felt like a square peg in a round hole. They could not have a true taste of Indian culture and traditions. They could not build their character on Indian lines. Consequently, they were indifferent to the problems and difficulties of the common man in the State. When they held the reins of government of their own respective States, they miserably failed. The people were frustrated and annoyed with them but willy-nilly accepted them. Later the princes of Rajasthan founded their own Colleges where only they could study. This too did not improve matters. Had they been educated with the common man, they would have known the true current of Indian life.

In Gwalior, on November 29, 1899, Lord Curzon, the Viceroy of India rightly said, "No prince of India can remain irresponsible and indifferent to his people for a long time. They must prove worthy of the administration that they have been entrusted with. They should not misuse the powers vested in them. They should be not only the rulers but also the servants of the people. The revenue of their State should be used for the welfare of the people and not for satisfying their own selfish reeds. They should not stand for greed and corruption but for generosity, kindness and virtue. Their kingship is a test of their talents. They are not to exhibit their talents in horsemanship, Polo races and European hotels alone; they must prove that they are the beloved people of the masses and that they do their duty towards them, love them and honour them. They must always keep in mind that the State revenues are not *returned* to him for his own selfish needs but for the good of his subjects...his *Gaddi* is not intended to be a divan of indulgence, but the seat of duty, his figure should not merely be known in the polo ground, nor on the race course, nor in the European hotel ... his real work, his princely duty is among his own people, and of remembering that the resources of the State belong to the people and not to them and it is contributed by them in one form, and ought for the most part be given back in another ... It is not limited to the perpetration of their dynasties on the furtherance of their *Raj."*

Most of the rulers of the States, both educated and uneducated engross themselves in luxury; eating, drinking and being merry. They are never tired of making foreign tours, of visiting the Persian dancing halls, of travelling in costly cars and of being extravagant and lavish in their expenditure on the luxuries of life. They have little or no concern with the development of education in their States; nor do they make an attempt to enhance the number of the employed. Economic development, social uplift, political awakening don't seem to concern them nor do they organise industrial and agricultural production to ameliorate the ever-falling condition of the masses. They don't make any attempt to add to the revenue of the State; on the other hand their expenditure out-soars their income. They impose new taxes, and burden the weak backs of the people with unbearable load They can't think of the welfare of the people; they have crossed the limits of decency. They can't spread education to make the masses informed and well equipped with the happenings in the State for that would mar their programme of 'loot' and exploitation. They want the people to be born in ignorance; to live in ignorance and to die in ignorance. They are not inclined to make the people enlightened, happy and prosperous. They willingly and consciously avoid taking lessons from the life of the Czar of Russia who was thrown out for his atrocities on the people; from the fate of Louis XVI of France who was beheaded by his own men, and also from the ill-luck of the Kamal Pasha of Turkey who was defeated by his own subservient men. The Caliph who was once very dear to his people and who had been the leader of Islam, because of his lust for *Lascivious vassails* had to run away for the safety of his life to Malta and had to seek shelter for his beloved wife elsewhere. Because of his lustful life, his dictatorial methods, the Sultan lost the favour and sympathy of his own subjects. Since the Sultan of Turkey did not listen to the call of times, since he was callous to the demands of his people, since he exploited them for his own ends, he was ruined never to rise again. Our rulers, should learn a lot from the lot of these western rulers, and should stop being selfish, extravagant, cruel and unkind to the people.[33]

V

Jagirdari system came into being when the king wanted to be helped more and more with money and men, soldiers and serfs. The king gave his relatives land to support themselves and to supply a band of armed men to stand by him in hour of need. The lords looked after the villages and land and the king had an eye on the administration. Thus the inhabitants of the village had to groan under double government. They had to be ready to serve their immediate lord and they had to muster themselves to fight against unknown men for the king whom they had never seen. If they lost, the lord lost his land together with his men; if they won, another village or a big chunk of land was added to the lord's Jagir. The King's defeat or Victory marred or made their fortune.

In the Medieval period under the Mughal rule Jagirdari flourished by leaps and hounds. The Rajas wanted to help the Emperor and therefore sought the help of the Jagirdars who willingly supplied them arms and men.

Jagirdars were of great help to the king. The king had to keep a small army; in time of need, soldiers, horsemen and gun-men were supplied by the Jagirdar who incurred a huge amount of money on their upkeep. Besides this, they were a great source of revenue and income to the king. They brought gifts, paid some money *e.g. Hukumnama. Rekh, Kharnkbandi, Matmi, Matalba*. Whenever, a prince was married, these Jagirdars according to their status presented wedding gifts costing thousands of rupees. They were in the form of rich and precious stones, gold and silver ornaments and vessels, silk and velvet robes etc. But the Jagirdari system had its shortcomings also. In the absence of any heir to the Jagir, the land was confiscated by the king; the same happened if the Jagirdar was found guilty of any heinous crime or conspiracy against the king.

During the last days of the Mughal rule there were constant in roads of the Marathas in the States of Rajasthan. The lords found themselves completely shattered, economically as well as politically. They could not and did not come to the rescue of their monarch. They were *Formal 'rebel.'* The kings were afraid of the lawlessness in their country. Facing the external threats by the Marathas, and the draining of the imperial treasury, the Rajas of the States were obliged to have peace treaties with the British Government on humiliating terms and conditions to them. These Jagirdars became a source of nuisance to the ruler and also of great trouble to the inhabitants of the villages. They refused to pay taxes to the king and entitled themselves as Rajas completely severing their connections with the ruler.

These mini Rajas exploited the people much more than the king did. They tortured men: punished them on minor faults; beat them and thrashed them mercilessly. The subjects could not ride a horse nor could they sit on a *charpoy* in the presence of the landlords. Even the bridegroom could not mount the mare. He had to get down the mare or horse to show reverence to the lord. Ladies could not move about with shoes on their feet. People could not walk across the lord bare headed. Liberty of movement, liberty of following ones culture were not without limitations.

More cruel than the feudal lords were their servants, commonly called *Darogas.* The inferiority complex in them goaded them to be the most unjust and unkind to the poor labourers, workers, serfs and peasants. They insulted and humiliated the village folk, harassed their ladies, molested their women and whiled away their time in merry making while their own ladies lived as mistresses and concubines of their lords.

The Mahajan also participated in looting the cultivators. He kept their accounts of income and expenditure. He, like the *darogas* extracted huge amount of money from the peasants; gave them loan on very high interest and keep them indebted to him for life. He cleverly *cozened* and *gulled* the Jagirdar also. He told the Jagirdar the ways to subdue and keep under control the peasant. He flattered him much and led him to believe that he was no less great than a king. He kept him busy with woman and wine and successfully deprived him of land and money. He always longed that "There may be an infant or minor Jagirdar ruled by the women; there may be two crops in a year. The

Mahajans may inhabit the village and the Jagirdar's goods may be weighed at their home; they may run his accounts from their own residence. If God were pleased to grant all that, they needed no more. It was enough:

> *"Thakur Balak Hoya, Hukum 'Thakraniyan*
> *Gaon dusakhiyo Hoey, Ki basti baniyan*
> *Ghar hi Nayav batava, Ghar say tolna*
> *Itra dai kirtar, pher nahin balran."*

Moved by the deplorable condition of the chieftains, the English scholar Aberigh Mackay has drawn a heart-rending and most touching picture of their life. He says: "The saddest thing in all Rajawaras at the present day is the condition of the royal caste. The children of the Sun and the Moon, the children of the Fire-fountains seem to have forgotten the inspiring traditions of their race, and have sunk into a state of slothful ignorance and debauchery, that mournfully contrasts with the chivalrous heroism, the judicious and active patriotism, the refiner culture and the generous virtue of their ancestors. The memory of a hundred noble deeds adorning their annals is still fresh in the minds of all men ... Hardly able to read or write his own language, ignorant of all pertaining to his race, pertaining to his State, pertaining to his sacred office as a ruler of men—the petty Rajput of the present day *saunters* away his miserable existence in the society of abominable creatures that cast discredit in the name of servant. Drunk with spirits and opium, dull, morose, and wretched, he knows nothing of his affairs, and leaves everything to plundering "Managers" and "Deputy Managers." He is generally hopelessly in debt. He seldom cares for anything but the merest shadow of his dignity, the ceremony with which he is treated. Of this he is severely jealous. That all the honours due to royalty and Rajput blood should be paid to him; that he should be saluted with guns, and received at the edge of carpets, and followed by escorts of cavalry, that his daughters should be married at an early age to princes of higher class than his own: that his Thakur should attend him at the Dussehra and perform the precise ritual of allegiance are all that he craves for."[34]

A peculiar tradition is found amongst the Rajput Jagirdars and the Rajas. They want to marry their daughter to a richer and more powerful family than their own. The never bother about the age, physical ability or education of the bridegroom. Money dominates their mind. The result, sometimes, is that the girls attain a very high age and remain unmarried till death. If by chance they get married, the 'pasbans' or the ladies sent along with them to the bridegrooms' family, make merry.

Colonel Walter A.G.G. was moved by the sad conditions of the Rajputs. He looked into their unhealthy traditions and customs and in V.S. 1945 on the thirteenth day of Chaitra he called a meeting of the rajas and chieftains of Rajputana. On February 15, 1889, the association was called after his name "Walter krit Rajputra Hitkarni Sabha" and Colonel Walter was unanimously declared its president. It is most surprising that no Rajput Raja or Jagirdar dared lead the movement and an Englishman was made its lifetime head. This Sabha has its branches in many States of Rajasthan but all of them seem to be defunct and ineffective at present and the Rajputs continue groaning under the heavy weight of their inherited weaknesses. Consequently the virgins remain virgins. Some married to the old and crippled find themselves widows at the earliest. They are highly disappointed and live in ruined families had the Sabha looked after them, they would have been much better. They need some one to guide them; they lack no resources.

The jagirdars explain the already poor and the downtrodden. They gather money from these depressed have-nots and spend it to satisfy their hunger and lust for sex and luxury. Their atrocities and cruelties on them are not unknown. Their lot can only be improved if there were the Panchayats to present a budget for each *'Jagir'* and to look after their welfare.

Most of the Jagirdars confine themselves to the darkness of ignorance. They don't see the light of the schools and colleges. If by chance, one happens to study in a college, letters don't interest him. He finds himself absorbed in motor driving, hunting etc. He apes western manners, and western culture and takes pride in speaking English like an Englishman. He starts thinking, below his dignity, to follow his own customs and religion. In place of an ideal life, he leads an idle life. He is completely *bereft* of the glow of his own culture. He knows neither to handle a. sword or a stick nor does he keep abstinence till youth. He does not work hard; wrapped in luxury and fun, he becomes the member of an Epicurean club and takes pride in dancing with the half naked girls to the tune of the piano. Like the Europeans they don't work as labourers and workers; on the other hand they spend their time in merry-making. The Maharaja of Gwalior in his annual report of 1918-19 very well criticised these Jagirdars and said that had they been interested in the welfare of the people of their own estate, they would have done much better than their counterparts in European and western countries.[35]

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1. In Persian the plural of Rajput is 'Rajputan'. It is most probable that Rajputana was derived from 'Rajputan'.
2. William Franklin: *Military Memoirs of Mr. George Thomas,* p. 347 Edi. 1805 (London Edition).
3. Col. Tod—*Annals and Antiquities of Rajasthan;* Part 1, Introduction.
4. According to the census report of 1931 the area of Rajasthan was 1,29,059 sq. miles excluding 2,711 sq. miles of Ajmer—Marwara. In 1933, Palanpur and Danta spreading over 2,115 sq. miles was included in Rajasthan. Thus at present the area of this region comes to 1,35,052 sq. miles and the population to 1,20,81,880 instead of 1,12,23,712.
5. This includes 320 villages and 2 cities of Palanpur and also 172 villages of Danta.
6. At present the area of Rajasthan is 1,32,152 sq. miles (3,42,274 kms). According to the 1971 Census Report, the population is 2,57,65,806 consisting of 1,34,84,383 men and 1,22,81,423 women, having a density of 75 per sq. km. Thus it covers about 1043 per cent area of our country but has only 4.7 per cent population of India.
7. Now the Punjab and Haryana lie in the North; U.P. in the North East; Madhya Pradesh in the East; Gujarat in the South and Pakistan in the West and North West of Rajasthan. Now "in shape it is an irregular rhomb with north-south and east-west diagonals, the former being about 784 kms, and the latter about 850 km. long."
8. After independence, the Rajputana Agency was shattered to pieces and the two States of Danta and Palanpur first merged with Bombay and later were amalgamated with Gujarat. It is now named Rajasthan. For administrative purposes, the State is divided into 26 districts—Alwar, Bharatpur, Tonk, Swai Madhopur, Jaipur,

Sikar, Jhunjhunu, Jodhpur, Nagaur, Pali, Śirohi, Jalore, Barmer, Jaisalmer, Bikaner, Churu, Sri Ganganagar, Udaipur, Dungarpur, Banswara, Chittorgarh, Bhilwara, Kota and Jhalawar.

9. Col. James Tod, *Annals and Antiquities of Rajasthan,* Vol. 1; Introduction.
10. Nearly 1,20,000 years ago, there were small villages on the banks of the Chambal, Banhas, Gambhiri, Bairach, Baga, Luni etc. The people lived in caves near these rivers and killed and ate wild animals. They also collected fruits and berries from the jungles to satisfy their hunger. The history of this period is in obscurity. But we can trace the history of Rajasthan for the last five thousand years. The excavations of Kalibanga in the district of Ganganagar, Nohar etc. bear witness to the civilisation of the ancient days. Their Civilisation was called "Sauthi Civilisation" and is very much akin to the Harappa Civilisation. The "Sauthi Civilisation" was followed by the Harappa Civilisation in Rajasthan.
11. *The Imperial Gazetteer of India,* Oxford, Clarendon Press, 1908, Vol. XXI, p. 93.
12. *Mahabharata Van Parva*—Chap. XXIII, Sloka 5 *Nagari Pracharni Patrika,* Part II, Vol. 3, No. 329, V.S. 1978.
13. Many Buddhist monuments have been found in different parts of Rajasthan.
14. Cunningham—*Corpus Inscriptions ludicoram,* Vol. I, pp. 36-37.
15. There are many places named Bairat in India. But the Bairat of the Mahabharata was the Capital of Matsya and now it is in Jaipur.
16. *The Imperial Gazetteer of India,* Oxford Clarendon Press, 1908, Vol. XXI, p. 94.
17. Cunningham: *Archaeological Survey Report,* Vol. VI, p. 203.
18. *Nagri Pracharini Patrika,* Vol. V, p. 203.
19. *The Imperial Gazetteer of India,* Oxford Clarendon Press, 1508, Vol. XXI, p. 94.
20. *Ibid.*
21. *Ibid.*
22. *Ibid.*
23. *Ibid.*
24. Artcheson: A Collection of Treatise, Engagements and Sanads; V Edition, Vol. Ill, p. 1.
25. Articles of the Treatise.
26. Westlake: Collected Papers, pp. 208-09.
27. Kaya: *Life and Correspondence of Charles Metcalfe,* Vol. 1.
28. Wheaton: *International Law,* IV, Ed. p. 66.
29. The word 'Chief' means a leader or a noble. Though not used as a bad term it has been looked on as being defamatory, for

it is also used for the semi-civilised nobles of Africa. Principal Chiefs are now-a-days addressed as "Princes" by the Government (British). But "Prince" really stands for "a son of the King". Now if these princes be styled as "Princes" (Sons of King), what should their sons be called? Certain English writers are of the opinion that the term "Prince" should not be used for them. After the First World War, the things seem to have changed and the sons of these Princes have been styled as "Princes". Since 1919 the heir-apparent of Bhopal has been styled as "Prince Hamid-u-llah Khan", that of Indore as "Prince Jaswant Rao Holkar", that of Kashmir as "Prince Harisingh" and that of Baroda as "Prince Pratap Singh Gackwar". Recently in the treaty between the Nizam of Hyderabad State and British Government, concluded on 24th October, 1936, giving complete powers to the Nizam over Berar and fixing an annual sum of Rs. 25 lakh to be received by him from the British Government as lease-holder, the designation of the heir-apparent of the Nizam is settled as "H.H. The Prince of Berar" on the analogy of "H.H. the Prince of Wales."

Colonel Tod' has admitted most of the Ruling families as 'the oldest Ruling houses in the world' and so the Indian Princes may fittingly be addressed as 'Ruler' and their sons as 'Princes'.

30. Statement of Secretary of State for India in the House of Commons p. 1236.
31. In 1947 India achieved Independence. The rulers of these erstwhile States also wanted to declare themselves independent and wanted to throw off the shackles of Indian Government. But soon they realised their folly and acceded to the Indian Union. Some of the States formed themselves into Unions. The first of the Unions was the Mastya Union of the States of Alwar, Bharatpur, Dholpur and Karauli. It was formed on the 17th of March, 1948. The second Union was founded on the 25th of March, 1948. It was called the Union of Rajasthan. It comprised of the States of Banswara, Bundi, Dungarpur, Jhalawar, Kishangarh, Kota, Pratapgarh, Shahpura and Tonk and two Chiefships at Lawa and Kushalgarh. Just twenty-four days later, on the 18th of April, 1948, the Union was joined by the State of Udaipur. A few days earlier in a year, on March 30, 1949, the States of Bikaner, Jaipur, Jaisalmer and Jodhpur joined the Union. It was unanimously agreed that Jaipur would be its capital. On 15th of May, 1949 the Union of Matsya merged-with this Union and so did Sirohi on January. 26, 1950. Under the States Reorganisation Act, the State of Ajmer, Mount Abu (Sirohi State) Sunel Tappa (M.P.) were added to Rajasthan while the Sirohi Tehsil was given over to Madhya Pradesh on the 1st of Nov. 1956.

32. Now this tendency is growing less and less. The people living in cities do not consider the ruler to be the representative of god; they do not see in him that divine quality which their forefathers saw. Their love and respect for him is not as great as it was earlier. They have less faith in him; hence less love and affection for him. They do not weep for the royal dead nor hold him to high esteem as they used to do earlier.
33. Soon after India got her independence, the State of Rajasthan was formed on 7th of April, 1949, which absorbed all the covenanting States and started functioning as a democratic State. The State of Rajasthan eventually adopted the Indian Constitution as its own and thus for the first time in History, the territory of Rajasthan and the rest of Indian came under a common constitutional structure from the 26th of January, 1950, when the Indian Constitution came under operation. All the rulers were given handsome privy purses and some privileges for some years (upto 1971). Now the rulers are living like other commoners. No doubt some are even now popular in their respective State areas. The rulers of Jaipur, Jodhpur, Bikaner, Udaipur, Dungarpur and Jhalawar also played an important role in Rajasthan State politics.
34. *The Nation of India*, p. 78.
35. The number of Jagirdars at the time of formation of Rajasthan was about 2,25,091 having 18,075 villages out of 34,648 villages in Jagir. In area they covered 87,485 sq. kms. In 1952 the Rajasthan Land Reform and Resumption of Jagirdar Act was passed and all the Jagirs were resumed in stages. Apart from the Jagirdari system there was another class of intermediaries who were known as Zamindars in some areas and Biswedars in other. This system was in about 4,887 villages, mostly in Alwar and Bharatpur district. To abolish this system, in 1958, The Rajasthan Zamindari and Biswedar Abolition Act was passed and enforced from 1st November, 1959.

3

Bureaucracy and the People

All rulers of the States are hereditary rulers of their States. The eldest son always inherits the kingship. The main function of the State is to maintain law and order in his territory. In some States since the last quarter of the nineteenth century some welfare activities have started but they are negligible.

The Maharaja is the fountain head of all authority. He enjoys great powers in respect of administration of his State. He is assisted by a Council of Ministers who advise him in all important matters of State administration. The Maharaja presides over the meeting of the Council. The Council is the highest executive, judicial and legislative authority of the State. The various members of the Council are called Ministers and they are incharge of different departments. Some of the most important Departments are Military, Revenue. Home, Judicial and Political.

The most important member of the Council is the Vice-President of the Council who is also called *Dewan* or *Pradhan* or Chief Minister of the State. His appointment is made with the assent of the Political Department of the Government of India. He assists the Maharaja and performs all the functions on behalf of the Maharaja.

There are no Legislative Assemblies in the States. Some States like Bikaner, Dungarpur, Banswara etc. established Assemblies but they are almost without any power. Their members do not represent the people but are simply nominees of the Maharaja, they are his yesmen.

Very few States have written laws. As and when needed, laws are made and promulgated. There are no separate Judicial Officers. In Tehsils Tehsildars, in Parganas Hakim and in Nizamats (Districts), Nazim (Judicial Superintendent) preside over the respective courts which deal in Civil, Criminal and Revenue matters. There is no separation of Executive and Judiciary. In the States there are Chief Courts with a Chief Judge and one or two other judges. The Highest Court of Appeal is the Maharaja himself who is advised by the Judicial Member of the Council.

As there are no clear-cut Laws and Rules, the ordinary people have to suffer a lot. Casteism, Capitalism and influence play an important part in the administration of justice. There is no security of life and property of the citizens.

In Jagir villages, some of the big jagirdars have been invested with Judicial Powers and they have their own police establishment. In such areas the villagers suffer most. No doubt the State officers keep an eye and check their activities yet all this has its own limitations. The Residents, the representatives of the Paramount Power check the activities and interfere in the State administration also but they have not been of much help to the general public.

The State administration does not spend much on the welfare of the people. Most of the taxes are recovered from the agriculturists and the revenue is spent upon the payment of salaries of Government servants for the maintenance of the ruler's family and for the welfare of the urban population.

This is the cause of discontentment and so some agitations against the States have started. With the spread of education the agitations are bound to increase day by day.[1]

The number of government servants in Rajasthan is 3,01,671. Of these 58,289 are in the military and police (29,049 in military and 30,240 in police). In general administration 71,581 people are employed while 1,70,801 work in miscellaneous departments. There are 1433 advocates also who help the administration and the Public.

These government servants, generally, do not stand for justice and fair play. They help those who grease their palm; they exploit and harass those who have not wherewithal to spend.

Bribery, favouritism, nepotism, injustice are the order of the day with them. Ordinary cases are decided in years; consequently thousands of criminal and civil cases lie pending in the lower courts for years and hundreds of cases remain undecided by the High Court for decades. The appellant in the court, files his case but the defendant defends it and tries to delay the proceedings in some way or the other; the process continues for decades and decades. The appellant dies but his case remains pending in the Court. Sometimes the case remains undecided for two or three generations. The Police administration is very corrupt. If any aggrieved party goes to lodge a complaint with the police, they charge money for it. During the investigation, they accept bribe and sometimes frame charge-sheet against the innocent even. They threaten the village folk, exploit them to their fill and make money. The petty Revenue officials and tehsildar and his assistants, the Revenue Collectors, and the tax collectors make the life of the village folk very miserable. The Municipal and District Board administration is at its lowest ebb. Nothing can be done without bribing the clerk or other officials. Even appointments to the various posts are made only after charging a handsome amount of money from the incumbent. The more the departments of government, the greater is the corruption. The P.W.D., the medical, the agriculture, department etc. etc. are the seats of vice where underhand dealings and black money dominate.[2]

The Inhabitants

Rajasthan is a land of varied castes. There are 42 large well defined castes and tribes in Rajasthan; more than half of the castes contain less than 1000 persons each and only total 44,863 persons. Many of them are undoubtedly the off-shoots or obscure sub-divisions of larger castes.

The Aryans in India found themselves too small and scattered in the midst of alien races. In order to preserve themselves as a separate race, they fenced themselves in with high doctrines of descent and purity of blood. The caste system in India is merely an extension of the ancient Aryan family system. 'A caste is defined as an indigenous group or collection of groups bearing a common name and having a common traditional occupation. They are linked together by these and other ties such as the tradition of a common origin and the possession of the same tutelary deity, and of the same social status, ceremonial observance and family priests. They regard themselves and are regarded by others as forming a single homogeneous community.' A distinctive feature of the caste system is that each caste is divided into exogamous, patrilineal sub-divisions known as Gotra within which marriage is as strictly prohibited as it is outside the endogamous caste. In this way a caste means the biggest group of persons of the same religion (excepting Jains, Sikhs and Hindus of the same caste among themselves) outside which a man cannot marry.

As in other parts of the world, the desire for higher social status is also found in the people of Rajasthan. Many castes try to get new names for their castes, *e.g. Darogas* want new name as Rawna Rajputs, Nai as Nai Brahman, Khans or Suthars as Jangid Brahman, Darzis or Chhipas as Rohela Tank Kshatriyas; Sunar as Bamaniya Sunar or Maid Sunar; Rawats also claim to be recorded as Chauhan Rajput etc.

Depressed Castes

According to the instructions given by the Census Commissioner of India in 1931, the depressed castes are those castes, the contact with whom entails pollution on the part of high caste Hindus. It was not intended that the term should have any reference to occupation as such but to those casters which by reasons of their traditional position in Hindu society are denied access to temples, for instance, or have to use separate wells or are not allowed to sit inside a school or a house nut have to remain outside or suffer similar social disabilities.[3]

Such castes with their population figures are: (According to Census of 1931).

Bhambi	1,68,628	Bargi	1,668
Raigar	1,52,707	Aheri	1,291
Bhangi	99,727	Satia	1,184
Sargara	32,062	Bonsphod	939
Dhanak	32,413	Tirgar	716
Meghwal	23,283	Rawal	790

Dhed	19,907	Dabgar	709
Thori	17,399	Raigar	372
Koria	1,397	Kuchband	395
Bagri	10,981	Boidaka	63
Garoda	8,747	Pasi	92
Sansi	7,125	Sarbhani	23
Nat	6,990	Koli	1,01,501
Mahar	5,393	Bhil	6,63,960
Gahancha	4,862	Meena	6,12,621
Kalbelia	4,233	Rawat	1,10743
Kanjar	4,178	Merat	28,733
Khangar	2,927	Grassia	29,231

The touch of these castes is considered as pollution and from the hands of these people no orthodox Hindu accepts food and water. But these people enjoy themselves freely of the facilities for travel in railways and motor bus services. Little heed is paid to the caste of one's neighbours and a Bhangi may with impunity sit with a Brahman. On such occasions pollution by touch passes unnoticed but views as regards contamination of food and water remain unchanged. Members of depressed castes[4] suffer such disability as restriction in the use of wells for drawing water, temple entry and the use of schools by their children.

A short description of some of the castes is being given to show their origin, profession, gotra, etc.

Brahman

The Brahmans collectively are after the Jats, the most numerous community in Rajasthan. Their sub-divisions are—Gaur and Adi Gaur, Sanadhya, Gujar, Gaur Parikh, Khandelwal, Daima, Pushkarna, Paliwal, Srimali, Saraswat, Audich, Sevag, Rajpurohits etc.

(i) *Chhaniyats:* They are Panch Gaur Brahmans and are divided into Dahima, Gujar Gaur, Parikh, Khandelwal, Saraswats and Gaurs. All these dine-together but do not inter-marry.

(ii) *Rajpurohits:* They are also called Rajgurus and are hereditary priests and matchmakers of the Rajput. They have got extensive land-free grants (doli or sasan lands) in various villages.

(iii) *Pushakarnas:* They are so called due to having their origin from Pushkar (near Ajmer). Col. Tod has written that they were originally Beldars and were converted into Brahmans. Some say they are from Pokharan of Marwar.

(iv) *Shrimalis:* They trace their origin from Shrimal (Modern Bhinmal). They are sub-divided into two groups—Marwari and Mewari. They have 14 gotras, each having their own deity (Kuldevi). They are worshippers of Shiva.

(v) *Paliwals:* They are so called due to being originally inhabitants of Pali in Marwar. It is said that they were the landlords of Pali, under Parihar Rulers upto fifteenth century. They are rural bankers.

Kayasth

The Kayasths form the chief class of writers. They claim descent from Chitragupta, the son of Brahma. They are divided into 12 sub-castes called after the names of the 12 sons of Chitragupta. They do not inter-marry. They are—Mathur, Bhatnagar, Srivastva, Saxena, Surajdhaj, Ambhstha, Gour, Karan, Balmik, Asthana, Kulsreshtha and Nigam.

The Mathurs are locally called Pancholis. The Kayasthas generally worship Devi and observe fast for nine days in the month of Asoj and Chetra year. The festival is called Navaratri. They follow no other profession but that of the pen. They are remarkable for their intellect and ready compliance with the wishes of their masters.

Rajput

The Rajput who rule in 18 of the States of Rajasthan are found in the three largest States of Jodhpur, Mewar and Jaipur. Their position as rulers and land owners mitigates against concentration, though large communities exist in Shekhawati (northern Jaipur) and Malini (Western part of Jodhpur State).

'Rajput' is a corrupt form of the Sanskrit word 'Rajputra'. 'Rajputra' is a synonym for 'Rajanaya' one belonging to the Raja. Rajanaya has also been used for Kshatiyas, the warrior class. The Rajanayas were regarded somewhat *inferior* to the Kshatriyas. The Rajputs were those who belonged to the rulers. The king's family, the nobles and their progency were the Rajanayas. In the *Mahabharata* we find mention of 'Rajputra' and the ordinary Kshatriyas—thus showing that both were different classes. Later on Rajput became a separate caste in the medieval period.

The Rajputs claim their origin from the Sun. Moon and Fire (Agni). In the *Mahabharata* and the *Purana* there is mention of the solar and lunar races of the Kshatriyas. They originate from the Sun and the Moon gods. In the same way they showed their origin from *Agni Dev* (Fire). In *Prithviraj* Raso it is mentioned that Chalukya, Pratihar, Chamana and Parmar originated from the fire pit of Vashishtha. Some writers believe that these people were purified Hindus; they were formerly of some other religion. Some scholars consider them to be of Brahman origin.

In Rajasthan there were 36 Sub-divisions of Rajputs e.g. Gehlot, Yadava, Rathore, Kachhawaha, Pawar, Parihar, Solanki (Chalukya) Chohan, Chavra, Tak, Jat, Huns, Kothi Jhala, Dabhi, Gour Doda, Gaharwal, Bad Gujar, Sengar, Variha Rohiya Johiya, Mohil Rohma etc. Jats also are being included in the 36 ruling families but they are different from Rajputs. In Rajasthan Jats rule over Bharatpur and Dholpur States only.

The Rajputs consider themselves honourable if (l) they possess land, (2) have *purda* of families, and (3) have a good sagpana or high matrimonial alliance. There is an old saying to which the Rajputs still adhere to the very letter—*Dhar Jatan Dharam Palatan Tirya Parantantav, Ae Tinuhi divas maranra, Kiya Raja Kiya Rao.* (To save prosperity or land or a wife, these are the three occasions for a Rajput to die whether he be a Raja or a Rao.) the seclusion of women is maintained with severe strictness by the Rajputs. They are strong drinkers of wine and opium eaters. They resort to wine and opium on every occasion—both of joy and sorrow. A Rajput can marry in any class except that of his own. Betrothals are usually contracted by the parents of the bride and bridegroom through a Charan, a Bhat or a Raj Purohit.

Daroga

Darogas include Chakar, Chela, Golapurab, Hazuri, Pasbania. They are illegitimate off-spring of Rajputs on whom they attend as hereditary servants. They mostly follow the customs of Rajputs and *Nata* is permitted among them. In jodhpur they are generally called Sheri Sardar; in Malani as Wazirs, and in Mewar as Das. They are often given away as part of dowry in the marriages of chiefs and nobles. The ladies are called Golies and are chiefly employed as maid servants. The ladies connected with the ruling families are called Daories in Vlarwar, Badaran in Jaipur and Bai in Bundi State. They are often admitted into the *zenana* as concubines by the Rajput nobles and chiefs and are called *Pardayats* (taken into *purdah).* They are not allowed to go out to meet their relations. The Pardayats when promoted to be Pasbans, take their role just below the Ranis.

Charan

The Charans rank as the geneologists of proud and ignorant chiefs. They are divided into two divisions and named after the places of their subsequent settlement e.g. those living in Marwar are called Maru Charans and those who settled in Kutch are known by the name of Kachhela Charans. Both of them do not inter-marry, neither do they smoke nor eat together. The Charans are the followers of Shakti religion, and usually follow the manners and customs of Rajputs. They receive gifts from the Rajputs on all feasts and marriages and hold extensive lands and villages granted to them under *Udak* or rent free tenures. They can fluently recite poetry and make a good speech. Barhat is the title for the Maru Charans. The Kachhelas are also called Garvis. Females of the Charans are generally much respected. Her oath is considered as the most solemn adjuration frequently used by the Charans.

Oswal

Oswals claim Rajput descent and origin from Osian about 30 miles north of the city of Jodhpur. They are employed as Musaddis or writers in the States. Some others are traders and are generally well off. The wives and daughters of the Musaddis observe strict *purdah* and do not step out of the house except with a batch of attendants. Most of the Oswal are Jains.

Bishnoi

Bishnois were originally Jats. Their name is derived from the bisnav (twenty-nine) articles of faith prescribed by their founder, Jambhaji—a Panwar Rajput of Pipasar in Marwar. They abstain, from meat. They do not revere Brahmins but have priests of their own. They instead of burning their dead bury them in places frequented by cattle. They are frugal, industrious and thrifty but admirable agriculturist. They keep large herds of camels. They marry only among themselves and have the same class or exogamous groups as the Jats.

Mali

The Malis form a very industrious class of market gardeners. They are mainly agriculturists but they also follow other occupations. They are divided into two separate groups as far as occupation is concerned. Those who belong to rural population solely follow cultivation and are called Van Malis, while those cultivating flowers only are termed as Phul Malis. They both inter-marry. They trace their origin to Rajputs. Some of their sub-classes are like those of Rajputs *viz.* Chauhan, Solanki, Bhati, Gehlot, Parihar, Kachhawaha etc. Malis are also called Sanik Kshatriyas and Sainis.

Ahir

Ahir, are almost exclusively found in Northern Alwar and the contiguous parts of Jodhpur. Most of them belong to the endogamous division of Jadubansi but some in parts of Jaipur are of the Nandbansi sect. They are agriculturist but in fact they are good herdsmen.

Rebari

Rebaris are also called Raikas. They are breeders of camels, goats and sheep. They have two divisions—Maru and Chalkia. Marus deal in camels only and they occupy an inferior position. Chalkias keep and rear sheep and goats.

Lohar

The Lohars are the blacksmiths who work in iron *(Loha).* They have two divisions—Gadia and Malwia. The Gadia Lohars are the wandering blacksmiths who have no fixed homes. They are nomads and travel about with their families and implements in carts from village to village. They say that they were originally Rajputs and left their home, Chittor after Muslims occupation.

The Malwia Lohars, claims to have come from Mahva; they do not marry amongst Gadia Lohars. They work as carpenters also and are generally very clever artisans. They worship Shakti. Many of them are the followers of Agni and bury their dead.

Mussalman Lohars are divided into two sections—Multani and Nagori. They inter-marry.

Lakhera

The Lakheras are the bangle-makers and dealers in lac or sealing wax. They have two sub-divisions Hataria and Rajkuli. Both of them inter-marry. The Lakhera women never wear ivory or glass Churas but always put on lac bangles.

Muslim Lakheras also deal in lac bangles but those working in glass bangles are called Manihars or Kachera. They belong to the same stock and inter-marry. They are of sunni section.

Koli

The Kolis are chiefly weavers. They are much addicted to crime. According to Col. Tod "to them everything edible is lawful food-cows, buffaloes, camel, deer, dog nor do they spare any object such as have died a natural death".

Julaha

The Julahas are Muslims and cloth weavers. They are also called Momins, because they observe their prayers and fasts very strictly.

Dholi

The Dholis are the beaters of drums, the name being derived from Dholi, a drum. They claim their descent from Gandharava, a demigod of heaven. They are called Barath in Mewar, Rana in Jaipur and Dammami or Nakarchi in Marwar. Their clans are—Joria, Gila, Dhedra, Disar, Magar, Dangi etc. These clans owe their origin to Parihar, Chauhan, Deora, Rathor Rajputs etc. The Dholis of Marwar generally follow the manners and customs of Rajputs. The females of the Dholis called Dholans sing but do not dance. In their caste no nata or kareva is permitted.

Teli

The Tel is (Oil pressers) are said to be divided into classes, most of them consisting of degraded Rajputs. They are Shaivites and their family deity is named Chowdhrana Mata whom they worship by drawing 14 lines on the wall, traced in milk and 7 on the Roli (red substance). The offerings made to the goddess also number 14.

The Muslim Telis call themselves Sheikhs and claim pure descent but in fact are converted Hindus. Besides pressing oil they follow other callings *e.g.* masons, iron smiths and cotton cleaners.

Khati

Khati include Badhai, Binaik, Karigar and Suthar. 'Khati'[1] seems to have been derived from *'Khati'*, meaning wood. They trace their origin from Visvakarma of Elora (South India). The clans among them are Jakhra, Meywara, Purbia, Dhulla etc. but they observe no discrimination and inter-marry. Some Khatis wear the sacred thread *(Jeneu)* and call themselves Bamania Khati. They regard themselves superior to the rest. Some of them work as black-smiths and are called Khati Lohar. Khatis worship Savitri as their family deity.

Nai

The 'Nais' are a very useful class of personal attendants. Their occupation is not confined merely to the shaving of heads but they play the most important part in Hindu Society next to the Brahmans. They are sometimes employed as go—between in making arrangements and negotiations for marriages. They help parties in seeking out for a youth a suitable girl to be his bride and *vice-versa*. The are also employed to invite persons on different occasions. They Nais are divided into three sub-divisions: Maru Nai. Baid Nai and Purbia Nai. They do not inter-marry. The women of Baid Nais work as mid-wives or dais. The nais worship Sen Bhagat, a saint of their own caste.

Jogi

Jogis include Naths. They are the followers of Gorakhnath and they worship Shiva. They split their ears and wear Gerua Vastra (Saffron cloth). They belong to 12 classes and generally have the suffix *'Nath'* after their names. They marry and a few among them are celebates. Their bodies after death are buried and their tombs are called *Samadhis.* They are divided into two divisions—Kanpahata Jogis as heads of Maths and Kalbelia Jogis. The latter do not split their ears.

Kumhar

Kumhars (potters) are makers of earthen vessels. Some deal in making bricks. The word 'Kumar' is derived from the Sanskrit word 'Kumbhakara', Kumbha meaning water jar. Kumhars are also called Prajapatis. Kumhars are divided into Khater, Maru, Banda, Jatia, Purbia, Mevara and Moils. Khaters are purely agriculturists and do not marry with other Kumhars. Bandas are mere potters and in village they bring water in begar. Maru Kumhars make earthen vessels and they also keep lime kilns and are known as Chungar in that capacity. Jatia Kumhars employ themselves in twisting ropes and threads with the hair of sheep and goats. Purbia Kumhars sell grass and wood and some make earthen toys. The Mewara Kumhars make mill stones and work as masons. Mewara women only use brass ornaments. Ivory churas are worn by the Maru and Banda Kumhars.

Molia Kumharas are Muslims. They have come from Sind. They say that they were originally Samma Rajputs. Though Muslims by religion, they mostly follow Hindu customs. They do not marry in their own clan.

Sonar

The Sonars are the workers in gold and silver and are also known as Soni. There are two divisions of them; Mer Sonar and Bamania Sonar. They do not inter-marry or eat or drink together.

The Mer Sonars hold that their ancestor Siksu was produced by their Kuldevi, Bageshavari. They profess Saktism. The Barmania Sonars claim themselves to be the descendants of Brahmans and Rajputs. They mostly worship Vishnu.

Chamar

The Chamars include Jatiyas. They are procurers of hides and tan and dye leather. The word Chamar is from the Sanskrit workd 'Charamkar' meaning a worker in hides. The Chamars are called Balai in Bikaner. Chamars can smoke with the Raighars and Bhambis but they marry in their own caste. They venerate the holy Ganges and worship Ramdevji.

Mochi

They are shoe-makers and workers in leather. They have four sub-divisions who follow different professions—Myangars, Pannigars, Zingars and Jorigars. The Miyangars make scabbard for sword and daggers and also belts and boxes, called Jamdanis. The Pannigars prepare leaves of gold and silver. Zingars are properly speaking saddles. The Jorigars make shoes and may be called mochies. All these four divisions inter-marry and eat and drink together. The Mochi women embroider well in silk on shoes, scabbards and belts.

Khatik

They generally tan the hides of goats, sheep, deer, tigers but not of cows, buffaloes or camels. They belong to the class of leather-workers. Many of them distil liquor. They claim Rajput pedigree and almost all their sub-divisions bear Rajput names. They are generally Shavites and worship Kalka Mata as their *Kuldevi.* They do not eat or smoke with the Chamars.

The Sargara

They are akin to the Chamars. In ancient times, they manufactured *'tirs'* or arrows and were called Saragrahs from Sar, the pointed part of an arrow. Their occupation is to guard the entrance to villages and work as watchman. They also act as village messengers, trumpeters, drum beaters as occasion requires.

Bhambhi

They are also called Balaias or Meghawals and are traditional workers in leather. Some are village drudges and also agriculturists. Those who remove the carcasses of dead animals are called 'dheds'. Every village has Bhambis who perform the general work of the village, look, after travellers and get in return the skin of all unclaimed dead animals. On occasions of marriage, they receive food, and at harvest time they are given by the heads of villages a certain quantity of grain. In every village, there is a head village Bhambi who arranges for every kind of *'Begar'* (forced labour). They are Vaishnava and worship Ramdeoji. Their family deity is called *Khetla Mata*. Gurdas act as their priests.

Raighar

The Raighars are a branch of the Chamars and follow the same occupation. They claim their descent from Raidas a great saint of the Medieval period. They are also called Jatias as their women have adopted the dress of Jat women with whom they tomed to dye the hides of dead animals. In Mewar, they are called Bolas. They inter-marry. They eat with Chamars but do not inter-marry.

Gurda

The Gurdas are the priests of the Bhambis and claim their descent from Garg Rishi, the alleged son of Brahma. They also act as tailors and barbers of the Bhambis.

Mina

Minas are among the oldest inhabitants of Rajasthan and are found in the east and north-east of Rajasthan. Their original abode was in Kalikhoh (Jaipur State). There are two classes of Minas—Puranabasi Minas who are mainly agriculturists and Nayabasi Minas, who are called chowkidar Minas and are of predatory habit. The Puranàbasis are well off and somewhat cultured but Nayabasis are poor and are responsible for thefts, burgaleries etc. Being considered as very faithful, the former were generally employed as guards of posts and palaces by the Jaipur State. The latter are still being considered as criminal tribes.

Saharia

Saharias were originally Bhils and were named as such due to living in Jungle (Sehr means Jungle in Persian). They are mostly found in Kota State and are treated as slaves. They work on the farms of their masters and get such meagre money that they can hardly meet their both ends.

Bhil

Bhils are the oldest inhabitants of Rajasthan and are mostly found in eastern and south east Rajasthan States. In ancient times, marriage between Bhils and Rajputs was prevalent. Many Bhil leaders helped the Mewar rulers against their enemies. Rajputs did not object to dining with the Bhils. For the last 200 years their economic condition has worsened and they have become lawless and they resort to plundering and lifting of cattle. From the early nineteenth century, attempts are being made to reform them. In 1840 Mewar Bhil corps was raised at Kherwara. Bhils are still not treated well and considered almost as untouchables.

Garasia

The Garasias are allied to the Bhils and are found in Bali paragana (Jodhpur State) and Bhakar Tehsils of Sirohi State. In medieval times these places were of Mewar State. It is said that they are the descendants of Rajputs by Bhil women. They mostly live in the hills and are economically poor. The Garasias are gay people. They are fond of long hair and ornaments. Their fairs are famous for the meeting ground for the lovers to engage themselves.

Rawat

Colonel Tod in his *Annals the Antiquities of Rajasthan* has called them Mers or Meras, a branch of the Chitas, an important sub-division of the Minas. Col. Dixon in his sketch of Merwara alluded them all as Mers distinguishing those who were Muslims as Mairats. The 1881 Provincial Census report remarked that they liked to be called Rawats but that they were generally called Mers. Those who were not Muslims were variously enumerated as Mers, Merat, Gorats, Barar Rawats and Chitas, and all were classified as non-Hindu, *ab original* castes and tribes. In subsequent censuses the return showed as Hindus-Mers, Merat Gerats and Rawats and treated Mers and Gorats as forest and hill tribes and Rawats as cultivators, a most invidious distinction which considering their homogeneous character should not have been perpetrated.

Thus 'Mer' has been replaced by 'Rawat'. Considering the mixed origin of the tribes, their strong partiality for the appellation and their marked dislike for the terms 'Mer' these people are now called Rawat. The same remarks apply with equal force to the Muslim-branch known as Merat and they are compared with Kuthats, Chalas etc. It was due to this caste being accepted as a martial caste, that the first Marwara Battalion was raised in 1882. Their acceptance as a martial class undoubtedly tended to increase their social prestige and their own observance to the main tenants of recognised Hinduism.

It has been common of Merats being married to Rawats and instances have occurred of the husband recording himself as a Muslim Merat and his wife as a Hindu Rawat. The progency of such marriage may have to an increasing extent been recorded as Merats.

Jagri

The Jagris are beaters of small drums at dances and festivals. They follow the Shakri religion and worship Kalka Mata. They live in family, eat and marry with the Golas. The wives neither sing nor dance but their daughters, who are called Patars, sing and dance. The daughters are used as public women (Prostitutes). A Patar abstains altogether from the company of a Muslim, however, great a temptation might be offered to her. The Patras never use stone beam on the upper storey.of their houses but thatch them with straw or tiles.

Bhagata

The Bhagatas were generally Ramavat Sadhus whose girls turned out to be of loose character and thus formed a separate caste, or a class of dancing girls. They have no objection in giving company to the Muslims. Before entering their profession they are married to the portrait of Ganeshji.

Bhat

They are geneologists and are hereditary family bards. The 'Bhat' is formed from Bahrti a nourisher or protector. They are divided into: (1) Brahm Bhat, (2) Bahi Bhat, and (3) Rani Manga Bhat. The Brahm Bhats claim their origin from Kavi, a son of Brahma. The Bahi Bhats owe their origin to the Rajputs whose customs and manners they mostly follow and have *gotras* (sub-division) similar to those of Rajputs. They generally keep the family record of Rajputs and preserve their genealogies. The Rani Manga Bhat keep the record of the genealogies of the Ranis or families of Rajput rulers. They receive gifts from Ranis only. They do not marry with the Brahma Bhats.

Kanjar

The Kanjars are a tribe of gypsies whose name comes from the Sanskrit word 'kananachara' meaning 'wanderer in the jungle'. Kanjars follow different professions and so their sub-castes are jallad (executioners) Pattharkar (Stone-cutters), Kuchband (brush makers), Rachhband (maker of the weaver *i.e.* comb) etc. Some of them make baskets, screens, fans, munj rope etc. They are also good hunters and ensnare all kinds of animals and birds. They also collect roots and herbs in the jungle.

Aheriya

The Aheriyas are a tribe of hunters and fowlers. They trace their origin to Jodhpur and call themselves the descendants of Raja Panyavarta, one of the two sons of Bhahome and Satarapa. Priyavarta was a good sportsman and so was called Aheriya. The term 'Ahera' is derived from the Sanskrit word ' Akhetika' (a hunter). In fact Aheriyas are good hunters. They are basket-makers and collect honey and gum. Some cut wood and grass and work as labourers. They are prone to crime and they acquire this tendency at an early age. The Aheriyas are liberal about marriage. They are allowed four wives at a time and may marry two sisters together. There is no regular bride price but if the bride's father is very poor, the bridegroom's friends help financially.

Sheikh

The word Sheikh literally means a Sardar or a chief but now it is being used as a title by the inferior and out-caste classes of the converted Muslims who have no real claim to it. In fact Sheikh is often of Afghan descent though his forefathers were not of sufficient social standing to acquire the title of the Khan.

Originally the 'word' Sheikh was applied to the descendants of Ali from his other wives than Fatma, the off-spring of the latter being distinguished by the title of Saiyad. There are various sub-divisions *e.g.* Qureshi, Siddiki, Faruki, Usmani, Ansari and Shebani. Most of them are Hindu converts. They belong to the Sunni Sect.

Mughal

The Mughals in number are comparatively smaller than that of the Sheikhs or Pathans. They are the descendants of the followers of the Tartar conquerors of India. They are generally known by the title of Beg affixed to their names and often use the prefix Mir or Mirza which is a shortened form of 'Amirzada' meaning the 'son of the noble'. They have sub-divisions *e.g.* Barla, Chaghatai, Gurgani, Punjsheri, Walashahi, Kazalbash etc. They inter-marry with each other and also with the Sheikhs and Pathans. The Mughals are Sunnis as well as Shias. They follow different occupations.

Pathan

They are of Afghan origin. They belong to Kakar, or Naghav clans. Some are of Pane clan. They marry among themselves and with each other. All belong to Sunni sect, and their chief occupation is military service. They affix the title Khan and thus they have a stepping stone to the Saiyad. A lower standing to the above referred class is of the Sarwanes, Lodies and Marwaries.

REFERENCES

1. After the merger of the States and coming into force of Indian Constitution, Rajasthan High Court has been established. Since

1952 there is an elected Legislative Assembly and a Council of Ministers appointed from amongst the elected members of Rajasthan Legislative Assembly. In this way hereditary Rulers have vanished, and a democratic government is established.

2. After independence the number of Government servants have increased tremendously. In 1977 there were 3,10,099 in State Government, 99,929 in quasi-Government and 69,328 persons in local bodies' services. All are drawing handsome salaries but the working is still not upto the mark. Very few can be said to be really honest and efficient. Delay in disposal of cases and taking of bribery by Government servants is common.
3. Untouchability is the criterion and it being peculiar to the Hindus, those Hindu castes that were regarded as untouchables by a society were included under the Government of India (Scheduled Caste) Order, 1936 made under the Government of India Act, 1935. Under Article 46 of the Indian constitution, it was made compulsory for the State to take special interest in the fate of the weaker sections of our society and to promote their goodwill and welfare. And so such castes were described as being scheduled because detailed provision as to such castes is made in a schedule (Fifth Schedule) to the Constitution.
4. In 1931 Census the name given to these castes were "Depressed class" but due to wide criticism the word 'exterior' was used. This word also was not found satisfactory and the name was changed in 1936 and they are now called scheduled castes. Similarly Bhils, Minas, Saharias, Garasias etc. were known as *ab originals* or primitives but they were termed as scheduled tribes. Now scheduled caste population of 40,75,580 people form 15.8%, of the total population of the State and 31,25,566 persons of scheduled tribes form 12.1% of the total population of the State. The present list of scheduled castes and tribes is as below:

Scheduled Castes

1. Adi Dharmi.
2. Aheri (Aheriya).
3. Badi.
4. Bagri, Bagdi.
5. Bairwa, Berwa.
6. Bajajar.
7. Balai.
8. Bansefor, Bansphod (Ganchhia).
9. Baori.
10. Bargi, Vargi, Birgi.
11. Bawaria.

12. Bedia, Beria.
13. Bhand.
14. Bhangi, Chura, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Valmiki, Korar, Zadmalli.
15. Bidakia.
16. Bola (Chamar).
17. Chamar, Bhambhi, Bambhi, Bhobi, Jaria, Jatav, Jatava, Mochi/ Raidas, Bhoida, Regar, Raigar, Ramdasia, Asadaru, Asodi, Chamadia, Chambhar, Chamgar, Haralayya, Harali, Khaopa/ Machigar, Mtxhigar, Madar, Medig, Telegu, Mochi, Kamati, Mochi, Ranigar, Rohit, Samagar.
18. Chandal (Bhangi, Chura).
19. Dabgar.
20. Bhanak, Dhanuk (Gakhi).
21. Dhankia.
22. Dhobi.
23. Bholi (Damamit, Darhi).
24. Dome, Dum.
25. Gandia.
26. Grancha,Gancha
27. Garo,Garura,Gurda,Gareda(Dakota).
28. Gavaria.
29. Godhi.
30. Jingar.
31. Kalhelia, Sapera.
32. Kamad, Kamadia.
33. Kanjar, Kunjar.
34. Kapadia Sansi.
35. Khangar.
36. Khatik.
37 Koli, Kori.
38 Kooch Band, Kuceband.
39. Koria.
40. Madari.Bazigar.
41. Mahar, Taral, Dhegumegu.
42. Mahyavanshi, Dhed, Dhedam, Vankar, Maru, Vankar
43. Majhabi
44. Mang, Matrang, Minimading.
45. Mang Garodi, Mang Garudi.
46. Megh Meghval, Meghwal-Menghvar
47. Mehar.
48. Nat, Nut
49. Pasi.
50. Rawal.

51. Salvi.
52. Sansi.
53. Santia,Satia.
54. Sarbhangi.
55. Sargara.
56. Singiwala.
57. Thori, Nayak.
58. Tirgar, Tirbanda,
59. Turi (Bansphod)

Scheduled Tribes

1. Bhil, Bhil Garasia, Dhoti, Bhil, Dungri, Garasia, Marwari Bhil Rewal, Bhil Tadevi Bhil, Bhagalia, Bhagalia Pawara, Vasava, Vasave.
2. Bhil Mina.
3. Damor, Damaria,
4. Dhanka, Tadvi, Tetaria, Valvi.
5. Garasia (Excluding Rajput Garasia).
6. Kothodi, Katkari, Dhoi Kathodi, Dhor Katkari, Son Kathodi, Son Katkari
7. Kukna, Kokni, Kukna,
8. Koli, Dhor, Tokre, Koli, Kolcha, Kolgha,
9. Mina.
10. Naikda, Nayaka, Cholivala, Nayaka, Kapadia Nayaka, Mota Nayaka, Nans Nayaka.
11. Patolia.
12. Saharia, Sehria, Sahariya.

4

The Traditions and Status

Rights

For purpose of this discussion, the Kachhawaha nobility may be conveniently placed under two broad heads. The first one consisted of those most important estates which enjoyed wide judicial, criminal and civil powers, while the second comprised the rest with limited civil powers or none at all. The estates of Sikar, Khetri and Uniara were the only three of the first category.[1] Some bigger ones of the rest had limited powers of levying customs and other duties, besides, of course, of some administrative control of not very serious nature. There was a determined British policy of gradual retrenchment of traditional powers, exercised by the nobles in the past, after the treaty of 1818 A.D. Constant measures of this nature were continually adopted by the British authorities which resulted in the curtailment of wide and unspecified traditional powers of the ruling chief himself,[2] not to talk of the nobles. As late as in the year 1938 .A.D., attempts were made to take away customs, duties and mineral extraction rights from the estates of Shekhawati and Uniara. The case is known as 'Wills Reports'[3] and was much contended by the parties concerned.

Coming to the rights of the nobles, we find them as follows:

1. To assign land to tenants residing within his territory or having settled there from outside,[4] on such terms and

conditions as were generally applicable in such cases. He was, however, not expected to dislodge such of the tenants who had acquired certain rights over given pieces of land on account of their long association with the same or for any other reason recognised under usage or law.

2. To make rent-free grants to Brahmins[5], Charans, Bhats, etc or for the upkeep and maintenance of temples or other places of worship, and religious institutions.[6] Such grants were known as 'Ukak', 'Muafi', 'Dohali, Sansan', etc. and being in perpetuity, were forbidden[7] by the donor from being taken over by his heirs. There had been a well established tradition in the country in this respect not to disturb such grants and allow them to be enjoyed by rightful claimants.
3. To grant land in 'Inam'[8] to scholars, poets, *Pandits, Hakims,* artists, personal servants, ladies in the *zanana,* and other favourites, with or without restrictions.
4. To grant leases of farm-lands and of his own water sources,[9] such as wells, Persian-wheels, tanks, streams, rivulets, canals, etc. for any fixed period on terms agreed to by the contracting parties. When the sources were capable of catering to the demands of more than one tenant, a special tax was to be devised and levied for the service rendered.
5. To realise tax from the use of trees, in any form (such as fuel, leaves, gum, fruits, flowers, etc.), shrubs, grass, pastures, etc. Cartloads of fuel,[10] stacks of grass, grazing of cattle and gathering of other products were the common items of tax.
6. To charge custom on import and export items as also market duties as applicable in his estate by usage.[11]
7. To charge any other customary tax out of a host[12] of such taxes known to have been charged traditionally in the villages under Khalsa or nobles.
8. To grant concessions in or totally remit any of the above-said taxes in such of the cases as may please him.
9. To decide minor cases of civil nature and ordinary ones of theft, robbery etc. of criminal nature, arising within his territory.[13] He had to abide strictly to natural law, common senses and usage and tradition while pronouncing his judgment. It was a general practice first to allow such cases

to be tried by the *Panchayats* with the help of the *Patel* and *'Patwari'* of the place concerned.[14] He was to interfere either when approached or to maintain harmony and peace for which he alone was ultimately responsible.

10. To expel[15] such of the habitual offenders from his territory as were found involved in criminal activities.
11. To construct[16] residential accommodations, gardens, tanks, temples, etc. for his own use, and also to build torts and other edifices and military purposes. These constructions were generally to be made in the villages granted as *'watan'* to the noble. Previously the chiefs liked to shift their nobles from one Jagir to another so that they might not lay any claim to a particular land. The Mughals also adopted the same policy[17] in case of their nobles. Later on the practice had to be abandoned in the princely States, as it caused hardship to the nobles, and was resented. Still, the practice of granting new *'watan'* land was continued,[18] though the traditional holdings came to be permanently enjoyed by the nobles.
12. To have customary *'nazar'* and other dues from his sub nobles, and also to demand fulfilment of obligations[19] expected from them in that capacity.
13. To impose fines and penalties[20] on his subjects for non-performance of statutory obligations and committing of anti-social acts deserving punishment, as a usage.
14. To demand contribution from tenants, merchants and artisans, etc. towards *'Peshkash'*[21] or *'Nazarana'* amount chargeable by the State on whatsoever account, including tribute for succession.
15. To levy any special cess to meet with emerging demands of defence or any other purposes necessitating heavy expenditure.[22]
16. To ask big landlords, bankers and businessmen for special contributions for purposes enumerated in 15 above.
17. To adopt[23] a male as successor, in case of failure of a legitimate son from his own wives, according to law and customs.
18. To claim sustenance and other rights, in the form of land or cash, from the noble, if he was himself a sub-nobles.[24]

Expenses for marriages in the sub-nobles families were also generally to be incurred by the noble himself.

19. To grant land in lieu of salary[25] to his official and other servants.
20. To raise loans[26] from bankers, other nobles of the State and all other sources within the State territory, and to pledge specified areas of his land as security.[27] He was not free to pledge land with any person residing out-side the State, as the ownership of the land vested in the chief himself and no alienation could be permitted. Loans were also granted from the estate.[28]
21. To grant *'Ijaras'*[29] of land to any person, at his will, on such terms as he liked. *'Ijara'* was also allowed in adjustment of interest due and instalments of loans raised. *Ijaras* of taxes were also prevalent.[30]
22. To grant permission to his sub-nobles and *Biradari* to construct *Kotaries*[31] and other accommodations for their own use.
23. To receive customary *Begar*[32] from village servants and other such persons from purposes recognised under usage.
24. To receive service from 'Hamrahi'[33] nobles specifically mentioned in his *Patta.*
25. To enjoy the honours[34] of Palanquin *(Palaki),* elephant, Rag Flag(Laggi) Drum *(Naqqara),* etc. as granted to him in *'Lawazama'* by the State, and also mentioned in his *'Patta.'* The titles conferred upon nobles also come in this category.
26. To requisition military assistance[35] from the chief in case of an expected armed attack on his territory by a foreign power.
27. To grant remission in *'Hasil'* to his tenants in cases of natural disasters[36] or arson and looting by invaders.[37] Such remissions were also to be claimed from the State authorities by the nobles.
28. To claim exemption[38] in revenue dues or the number of *'Ras'* (service by horses) on account of gradual decrease in *'Hasil'* or for other valid reasons.
29. To claim advance payment[39] for soldiers recruited on behalf of the State on requisition.
30. To claim adjustment[40] of his receivable amount against State dues payable by him.

31. To claim any of his customary rights[41] from the State as were well recognised and were of long standing and usage.

This list of rights is liable to further additions on a thorough investigations of records in the State Archives as well as of papers lying with the nobles. The most important fact to be noted is that tradition and usage played the most important and prominent part in so far as the rights were concerned. While the basic rights were concerned with the land only, a number of others had their origin in usage. As the usages and customs differed from place to place, there was little uniformity in the customary rights enjoyed by various nobles, moreover, such difference also existed on account of the individual status of the nobles. The *'Mamalaguzars*[42] among the Shekhawats and the Rajawats, who paid *'Mamla'* or tribute, stood on a separate level from others. In the same way the *'Tazimi'* and *'Khas chauki'* also differed in many respects. 'The *'Inami'* and *'Muafi* nobles were, perhaps, on still different levels. All such cases were to be judged from the extensive records maintained by the States in various forms. Apart from these, the nobles had also preserved their own traditions. Thus, it was a curious mixture of age-old traditions, customs and usages combined with the terms of the *'Patta'* granted to the noble. The Indian princes had inherited their own rules and traditions in administration since pre-Muslim times, and had gradually adopted the bulk of administrative procedure of the Mohammedans, which was responsible for creating a peculiar position in case of the nobles.

Duties

Here also two different categories are found, firstly of those nobles who paid their tributes in cash, and secondly of others who served with men and horses. The *'Mamlaguzaris' 'Chakotidars'* and *'Istimrari Ijaredars'* come under the first category, while the *'Khas chauki'* and *'Tazimi'* count under the first category, while the *'khas chauki'* and *'Tazimi'* count under the second one. Apart from this basic difference, all other obligations were more or less similar, though their personal status and customary exemptions always mattered. The duties of an average noble may, however, be summed up as follows:

1. To pay the amount of tribute[43] or revenue and other such dues to the State Government as were fixed in accordance with the deeds of agreement or endowment and well-established traditions.
2. To detail man and horses *(Ras)* in the service of the State as clearly mentioned in the *'Patta'*, and subsequently added or retrenched.[44] Duties to these horse-men were allotted by *'Bakshi Jagir'* on requisition from various departments *(Karkhanas)*. Attendance of men and horses was reported by the *Tawaichis*[45] who were specially deputed for the purpose. This was necessary to ensure that the noble did not go unfined[46] for the dereliction of duty by his men. Such absentee statements were duly corroborated with reports from departments. Such checks and counterchecks in administration guaranteed perfect efficiency. Details of all horses, horsemen and footmen deputed by the nobles were duly recorded in the office of the Bakshi with the help of the *Tawaichi* who was taken as an expert in the job. The breed, colour, facial features, specialities, merits and demerits and all other particulars of the horses, together with their acceptability, were described by the *Tawaichi* to the Bakshi or his assistants on which the horses were branded[47] with a special mark. Final entries in the registers were then ordered to be made. Likewise, all other animals, such as elephants and camels, as well as the *'sawars'* and keepers were also recorded in such details as were deemed necessary. Each default in the attendance of men and animals was dealt with as per practice and fines were imposed till the deficiency was set right. Statements of leave[48] and exemption were also recorded.
3. To perform guard duties[49] at the chief's palace and other places of strategic importance, as per orders of the Diwans. Nobles of *'Khas chauki'* carried such a nomenclature only on account of this duty. As it was a very responsible duty, demanding much confidence and loyalty, the nobles themselves were asked to attend. Even the Tazimi nobles[50] are known to have rendered such services. The Rao of Macheri and the Rawat of Dhula,[51] two of the foremost

nobles, were reported present on such duties during the time of Sawai Jai Singh II. Special permission was accorded to Diwan Vidyadhar Bengali[52] to engage *Khas chauki* guards on wages. Payments made to the nobles[53] on that account are also mentioned. This indication may be taken to mean that extra payments were also made to nobles which was perhaps to be separately decided. Some nobles were offered dietary expenses *(kansa kharch)* and his men also got the same (*petia*)[54] according to their status. What was, however, most important was the integrity of the guard personnel. That was why certain personal attendants *(chela?)*[55] of the chief were occasionally deputed for the purpose. The guards also kept a watch on the arms and ammunition depots, especially that of the cannons and gun-powder *(Agan Jantra grah)*.[56] The treasuries were also guarded. Some senior nobles also guarded the interior[57] of the palace, while the majority did so in the external parts. Such practices in royal households had always been in use from time immemorial. They may be compared with the guards of the Mughal harems[58] who were mostly nobles of confidence.

4. To depute his elephants, horses, palanquins, *naqqaras*, etc., granted to him in *'Lawazama'*, whenever demanded by the State. It was ordered generally on occasions of marriages, festivals, ceremonies and the like.
5. To present himself personally at the *Darbars* held on Dussehra, Diwali, Birth day, etc and also to present his customary cash (*Nazar*) to the chief.
6. To present himself whenever called[59] by the chief by sending a special letter *(Khas Ruqqa*) with a messenger who was also to convey verbal messages, if any. Such urgent letters were issued when the presence of the noble concerned was needed for consultations, special deputations, explanations of conduct and other such matters. These letters were also to be issued in a customary way, on orders of the chief, by the Diwans.[60]
7. To comply with the wishes of the chief by accepting official posts offered or duties entrusted to him. As official posts were always a matter of favour and were generally sought after by aspirant or needy nobles, there were rare instances

of such offers. However, certain nobles of high merit and integrity were always liked by the chiefs for military posts and as keepers of forts. Such posts carried adequate remunerations appropriate to the status of the noble, and were also much liked for their appurtenances. A number of nobles were appointed as *'kiledars'*[61] on dozens of forts under State control. The nobles were to serve with such number of men as agreed to in the letters of appointment. All payments, calculated on the number of persons engaged, together with the salary of the noble, were made to the noble himself[62] after due verification. This was another source of income to the noble who were known to have enrolled soldiers on less payment than what was received for them from the State.

8. To recruit fighting personnel[63] for the army when demanded by the chief and to rush with all his strength wherever and whenever directed by him. Such extra number of soldiers were to be paid for by the State. During the Maratha wars and also those with the Jats and the Rathors such urgent letters were issued to the nobles ordering them to rush with such extra contingents.[64]
9. To protect his tenants and other subjects against theft, dacoity and foreign invasion, and safeguard their lives and property. This was the fundamental guarantee required from the nobles and was the foremost attraction for settlors under him.[65] In case of Bhomias,[66] this guarantee was so crucial that the landlords were asked to compensate the tenants for each case of theft, robbery etc. and for loss of life and property. The nobles had adopted a safer policy of passing these responsibilities to chowkidars, such as Minas, under separate contractual obligations.[67] These chowkidars were remunerated by the peasants from their produce by a fixed share.[68] Other inhabitants also contributed towards such taxes as per usage.
10. To comply with the chiefs orders when deputed for duties of a temporary nature, such as those of special errands[69] political consultations, arbitrations and settlements.[70] campaigns to crush outlaws[71] and bring law and order, etc. Nobles were deputed to attend to British residents and

Governor-Generals whenever they happened to pass through or near the State territory.[72] They were also deputed to accompany the ladies of the royal household, and even the '*Raj Badaran*'[73] (head female attendant of the seraglio) whenever they liked to proceed on a pilgrimage or to visit their relations.[74] Such duties were various and numerous. What counted most was the loyalty of the nobles which was essential for such purposes.

11. To settle all disputes between contending parties, in consultation with the community Panchayats, village Panchas, Patels,[75] Patwaris and other related persons, and enforce abeyance. The disputes were of various kinds including those of the borders between fields as well as villages.
12. To see that his subjects are not oppressed and harassed by his officials and servants as well as by unruly elements in the public. Such oppression on his part, when reported to the chief, was met with a strict action including that of taking over the management of his estate *(khalsa)* by the State. The noble of Banskho[76] committed atrocities on his tenants by looting their property, dismantling their dwellings and exacting unpaid labour for the construction of his fortress. The fact was reported to the chief and the Jagir was made *Khalsa*.
13. To strive for the welfare of his subjects and provide such public welfare as possible within his means. The duty was obligatory during famines,[77] epidemics and other natural or man-made catastrophic. Special construction works were started during famines to provide paid labour,[78] and grain stores[79] were laid open for free distribution of rations to those who could not afford.
14. To provide for living of his blood relations, hereditary servants and ladies of his household, including his own wide-wed mothers and others of similar category.[80] Such widows also applied to the chief and occasionally got a direct gift of salary in cash or some land to subsist upon. The daughter of Sardar Singh Naruka, married to Budh Singh Hada of Bundi, was sanctioned a monthly salary together with a village grant by Sawai Jai Singh II.[81]

15. To see that the State dues, inclusive of *'Peshkash'* and debts, were paid off regularly and punctually, to avoid further penalties which when accumulated resulted in the attachment of his estate, even by armed force when resisted.[82]
16. Not to harbour any unsocial elements or those of the seditious type within his boundaries. He had to face displeasure of the chief in case he did not desist despite warmings. Thakur Bhim Singh of Diggi[83]was removed from the membership of the regency council, and four of his villages were sequestrated on the report that Dungar Singh Shekhawat and his associates were generated refuge in one of his villages, while they were returning from a raid on the Naseerabad treasury. Similarly, the noble of Khyali in Shekhawati was severely punished by destruction of his fortress and having his village set on fire for harbouring about 70 dacoits. He had also to arrange for a bond of surety against the repetition of such acts.
17. To fulfil conditions regarding the number of 'Ras' to be maintained and put in service, as laid down in the *'Patta.'* Failure to do so invited penal actions such as *'Dastak'* and *'Kurki.'* Penalty was also imposed for keeping rejected and unbranded horses.
18. To comply with the formalities regarding *'Matami,* on succession of the estate, to get full rights over his lands. Non-fulfilment of this obligation delayed the process and was also treated as an impediment.[85] No noble who had not undergone this formality could attend the *Durbar* or serve the chief, meaning thereby that his right as a noble was not recognised till then.
19. To arrange for the payment to his debtors[86] as per agreement. Complaints of serious defaults by the aggrieved invited *'khalsa'* management.
20. To attend to the chief and his family whenever they happened to pass through his territory or encamp at some spot.[87] He was expected to lend all possible assistance to State officials in discharge of their legitimate duties in his estate.
21. To comply with the wishes of the chief in matters of dress and sitting arrangements as specifically desired. Sawai Jai

Singh II had desired some of the nobles to tie their *'Jama'* panels[88] on the left side, while others were required to do so on the right side. Similarly, some were asked to sit on his left while others were to take their seats on the right.[89] A seat on the left was generally allotted to Tazimi nobles.

22. To guarantee good behaviour of his sub-nobles (Hamrahi and Biradari) and bear all responsibility for their unlawful activities.
23. To crush all acts of rebellion and seditions within his territory and to report the same to the chief in case the same were concerned with other nobles.
24. Not to challenge or interfere in the rightful acts of the State which do not exactly fall within his own sphere.

The cruz of all his duties was to safeguard the life and propetry of his subjects, to carry on his administration efficiently without any sort of oppression or harassment, and to abide by the wishes of the clan chief in the interest of peace, harmony, and prosperity of the State.

Privileges

There are very few privileges which have not been covered broadly under rights exercised by the nobles. Some of the most important privileges may be treated as follows:

1. He had the privilege of being received by the chief by rising from his seat[90] in the *Darbar,* if he was of the Tazimi category. The *'Dohra Tazim'* nobles were shown this courtesy in a more pronounced way.
2. All Tazimi nobles were authorised to wear gold anklets on the feet. Their wives could also use golden ornaments on their feet. It is worth noting that gold was not allowed to be worn on feet by any other of the chief's subjects unless specifically allowed to do so.
3. Some of the nobles could come on horse-back or on elephant up to a specified point (gateway) while coming to attend the *Darbar* or nearing the royal palace. Some could do so even beating their drums, if so allowed.

4. Very few nobles had the honour of gun-salutes when entering the capital of the State and also while leaving. Such a practice was generally adopted for visiting chiefs of other States or on ceremonial occasions for the chief himself. The Naruka Rao[91] was offered this honour by S. Pratap Singh as a mark of distinction for his valuable services in the Maratha war at Tunga.
5. Some highly placed nobles were allowed to sit in attendance with *'chanwar'*[92] or *'Morchal'* when the chief drove in procession on elephant back on ceremonial occasions.
6. The chief exhibited his favour by keeping some of the nobles in his company while enjoying Holi, Basant and other festivals.[93] Such favour was also seen in granting of titles, such as of Raja, Maharao, Rao Raja, Rawat, Bahadur, etc., which entirely depended on his will.[94] Rewards and gifts, increments in Jagir and high official posts were also the results of his pleasures.[95] Such privileges had to be won over on personal merits.
7. Though all acts of gallantry in battles were generally suitably rewarded, laying down[96] of one's own life was certainly a matter of foremost recognition. Relations, usually sons and heirs of the noble so killed, were duly compensated by grant of land, cash, title and other benefits and honours.[97]
8. The chief had to pay a condolence visit[98] to a noble who has lost his father and was entitled to inherit the estate by natural succession or adoption. Such visit was either paid at the country-house of the noble, in case he was of a high rank, or at his city residence, or camp. Condolence visits were also paid at the Government-owned temples in the capital.
9. The nobles used to get customary cash from the chief as *'Neota'* or marriage expenses of their daughters and sons.[99]
10. Subsidies and loans were occasionally granted to nobles for building their residence in the capital and fortresses[100] in their *'watan'* land.
11. Elephants, horses, palanquins, dress (Siropao) and jewelled ornaments were also bestowed on recognition of meritorious services.[101]

Tradition and usages always played a prominent part in all matters of rights, duties and privileges concerning the nobles in the Rajput States. The Kachhawahas were no exception to the rule. The sept had gradually emerged from a traditional pattern of clan fraternity into that of an autocratic set up as that of the Mughals. It, however, depended on the ability of the ruling chief himself how best he could manage, to the satisfaction of all nobles and to the well being of his States. It is an acknowledged fact that the chief always tried to diminish the power of his nobles in whatever way he could, while the nobles were also on a constant look-out to weaken the ruling chief. Strong and powerful nobles often tended to defy and revolt against the authority of the chief. There were cases when nobles found it possible to usurp *khalsa* lands and form an independent State, thus diminishing the power of the chief and reducing his territorial boundaries. The Rao of Macheri was a glaring example of this type. The nobles of Khotri, Sikar and Uniara also exerted for separate recognition. All these nobles were also habitual offenders and paid a nominal tribute[102] to the chief as compared to their vast incomes. Thus, they also deprived the chief of his revenue. It was during the time of Jagat Singh that the nobles had an upper hand. The chief was neither powerful enough to exert his authority and check the highhandedness of his nobles, nor devote time to administrative problems to exercise control over usurpations of land by his nobles. Sir David Octerlony was the first British Officer who had to labour in this direction and wrest all usurped lands from the nobles.[103]

Sawai Jai Singh II was perhaps the best of the Kachhawaha chiefs who worked for the betterment of the State as well as of his nobles. He was also in a position to do so. Extensive areas of *'Ijara'* land were received by him from the Mohammedan nobles of the Mughals, which were passed on to his nobles under sub-leases. Most of these lands were permanently added to the area of the State by the combined struggle of the chief and the nobles. The nobles of Shekhawat and Uniara were of this very type. This tussle of power had been a constant feature in the period under discussion.

II
Class Distinction within the Nobility

A comprehensive list[104] of various classes of nobles was compiled in V.S. 1949/1892 A.D. which mentions the following categories of nobility along with their number and particulars:

	Tazimi	*Khas chauki*	*Mamlaguzar*	*Total*
Kachhawaha	71	525	218	814
Ganayat (Relatives)	18	85	31	134
Miscellaneous	2	52	2	56
	91	662	251	1004

This list does not include the *udiki* (charitable, *Inami* (gifted), *Tankhadar* (salaried) and *Rojinadar*(for wages) categories which form a considerably big number.[105] Three more important categories of subeguzar, chakotidars and Istimrardars are also missing.[106] It seems that the list under references has not counted the holders of fiefs granted in charity, gift, salary and wages as regular nobles of power and rank, while two other categories of Subeguzars and Chakotidars have been submerged in the remaining ones, as shown in the table above. There is no place for Istimrardars.

Conflicting figures of the various categories of nobles were later provided by Lt. Col. H.L. Showers, Resident of Jaipur which stand as follows: Tazimi 180, Khas chauki 400 and Imtiyazi (special) 600, total 1180.[107] Though the comparative total exceeds by 176 (1180-1004) only there is considerable difference in the comparative figures of each category. This latter number seems to have been quoted as a rough estimate and is not well supported. The total number of nobles, inclusive of the charitable and other grants, should be well over two thousand. This presumption is borne out by the fact that there were 2606 villages held in endowment and charity etc. during the year 1867-68 A.D.[108] Out of the total number of 5849 villages in the entire State, only 1810 were under the *Khalsa* (State), while 1433 were occupied by the Thakurs and Mamladars, and 2606 as endowments, etc.[109]

The following is an attempt to throw some light on the terms used for each of the categories in the light of the definition and explanations given by the authorities. It is hoped that these explanations would be helpful for a fuller appreciation of the condition governing the distinction of classes, grades and ranks, as well as those of powers and duties of the nobles.

Tazimi

The word 'Tazimi' broadly conveys the sense of 'honour' though strictly speaking it means responding to one's salutations.[110] When it is the privilege of a noble to present his *'Nazar'* (customary cash) to the chief, who is to receive the same while standing near his seat, the noble so submitting the present is termed as 'Tazimi.[111] The Kachhawaha chiefs also cherished the tradition of granting *'Kara'* (anklets) made of gold, to be worn in the leg by the Tazimi nobles, as done in most of the other Rajput States.[112]

Khas Chauki (chief guards)

The word *'Khas or 'khasa* had gained a special significance in the 'Mughal' administration. While generally, it conveys the word-meaning of 'special or chief or main,' the implied meaning was 'that pertaining to the royal persons or his belongings' such as Khas Mahal, Khas Mohar, Khasa Tabela, Khasa Hathi, etc.[113] The practice has deeper roots in Indian tradition when royal belongings were termed as *'Vallabh*[114] (dear), such as Vallabha Hasti (elephant), Vallabha Udyan (garden), etc. Analogous to this practice of the imperial Mughals, the Rajput chiefs styled their palaces, animals, kitchens, etc. as Khas Mahal, Khas Sawari(conveyance), Khasa Rasowara (kitchen), etc.[115] on this very pattern the word *'Khas Chauki'* was adopted, as it is, from the central administration. During Akbar's time some of the Rajput nobles were held in much confidence and were deputed as chief guards of the royal palaces. These Rajput chiefs and other nobles so appointed constituted the *'Khas chauki'*.[116] Similar was the case in Jaipur. The Khas chauki nobles belong to this very category. They were required to present themselves for watch and ward duty, whenever called for, with such of their men and horses, as were prescribed or detailed for the specific duties.[117] They could also send some of their kith and kin to represent them in case of their inability to appear in person.[118] It can also be gleaned from the records that they were paid separately for such duties like other laymen appointed for the same purpose.[119] The definition of *'Khas chauki* leads us thus far only.

Mamlaguzar

The word *'Mamala'* or *'Mamalat'*, as used in indigenous records, signifies 'payment of tributes in cash.' It is supposed to have been arrived at as a settlement of dispute between the chief and the noble. This amount, in the case of Kachhawaha nobility, seems to be a fixed one in each case, once for all. As such, the Mamlaguzars were those nobles who paid fixed cash tributes with no other cesses or obligations.[120]

Subeguzar

This compound word is made up of two separate words *'Suba'* and *'Guzar'*. While *'Suba'* denotes an administrative division of the Mughals,[121] such as Suba Malawa, Gujarat, Ajmer, Agra, Bengal, Bihar, etc., the word *'Guzar'* (more correctly *'Guzarindah')* stands for 'one who pays.'[122] There is no instance of any Kachhawaha noble paying tribute direct to the Mughal 'Suba', though it has been professed by some of nobles. This problem will be discussed at its appropriate place when specific claims made by the nobles are taken up.

Chakotidar

The word *'chakoti'* (more correctly 'chakoti') stands for a settlement on fixed rent.[123] The noble paying such an annual rent may be termed as *'chakotidar.*

Istimrardar

This is a well-known term, having no ambiguity about it. A lease or permanent tenure of land granted in perpetuity on a fixed rent, and generally free from all other *'abwab'*[124] (cesses) is termed 'Istimrar' (perpetual).[125] When the land is farmed out to a noble in perpetuity, he is called as *'Istamrari Ijaredar.'*

As it is not proposed to deals with other categories of nobles, such as *Udakis, Inamis, Thankhadars* and *Rojindars,* the terms need not be defined and discussed at length. The *Udakis,* mostly Brahmins, were holders of charitable endowments granted for religious or other services rendered to the chief. *'Udak'* is a Sanskrit word meaning 'water'. The practice of bestowing charities is coupled, as per scriptural prescriptions[126] with the act of the endower pronouncing a firm decision *(Sankalpa)* by taking water in his hand.

Another such grant, generally given to the bards, is called Sansan (a corruption of the Sanskrit word *'Sasan').*[127] The Inami may be any one gaining the pleasure or compassion of the chief who makes the gift.[128] The *Tankhadars,* were generally members of the royal household or hereditary nobles performing special duties, who had served the State faithfully and were granted *'jagirs'* in lieu of their salaries.[129] So is the case with the *'Rozindars'* who were put in charge of specific land to meet out their daily wages or allowances.

It may be worthwhile to throw some light on a very important class of Rajputs known as 'Bhomiyas' although they did not strictly belong to its nobility. Almost all of them are found in the Udaipurwati area of Shekhawati region *'Bhom'* or *'Bhum'* as defined by authorities[130] is a right over land of the highest order. The holder of the land was called *'Bhomiya'* and was treated as 'a proprietor of the soil.'[131] He was the 'descendant of the founder of the village' or his forefathers had been "settled there for generations." Among the Bhils he was also the 'guide' besides being their chief or head or Patel of the village. As it is not proposed to deal with this category, the Bhomiyas not being treated as nobles, in the present thesis, we need not go into their further details. But the term *'Bhom'* attracts our attention, there being cases of some of the prominent nobles holding *'Bhom'* rights over some of their Jagir land. A fuller significance of the tenure of *'Shorn'* can be grasped by examining the holdings of the Bhoms in the erstwhile British territory of Ajmer and Marwar. Irrespective of the origin of the *'Bhom'* tenure, it was so cherished that even the greatest of the chiefs solicited to obtain it, even in villages entirely dependent on their authority. The Maharaja of Kishangarh and Thakurs of Fatehgarh, Junia, Bandarwara, etc. were among the Bhomias of Ajmer.[132]

The Bhomias and their heirs were not like 'petty kinsmen' or clansmen of a family chief subsisting on small portions of land resumable by the chief at our pleasure. They were also different from ordinary cultivating Rajputs. They were actually the allodial owners of the land, and had no responsibility of payment on that account except to pay custom duty, if any. They were, of course, bound by duties of protection of the village cattle from dacoits, property of travellers within their territory from theft and robbery and of indemnifying 'pecuniary sufferers from a crime which they ought to have prevented.'[133]

Though Bhomias in Jaipur were required to pay customary rates, they had been treated as allodial proprietors since Mughal times and came into the fold of the State when Sawai Jai Singh I got the land concerned in *'Ijara.'*[134]

As for the *'Bhom'* right of other nobles, it may be interesting to know that the free hold tenure known as *'Bhom'* was also given in *'Moondkati* or to compensate for bloodshed in order to quell a feud, for the protection of the border, for watch and ward of the village and also for distinguished service in the field. Specific cases of such rights will be judged by these standards.[135]

The table quoted earlier mentions Tazimi, Khas Chauki and Mamlaguzars only. Of the rest, we are apparently concerned with three only, namely, subeguzar, chakotidar and Istimrardar. These categories, along with that of Tankhadar find a mention at one place only with the following details:[136]

	Rs.	*Ann*	Ps.
1. Subeguzar-Rajawat, Jhilai, Gordhan Singh	1582	4	6
2. Chakotidar-Tanwar, Patan, Mukand Singh	7453	11	0
3. Istimrardar-Shekhawat, Khandela, Hamir Singh	32877	13	0
(Bigger and smallest both) Sajjan Singh	25626	14	0
4. Tankhadar-Rajawat-Sunara-Raghunath Singh	9997	2	6
Kaman-Pratap Singh	5851	4	0
Chauhan Dago Chandra Singh	5625	0	0
Bhati Nimodiya Arjun Singh	5000	0	0
Nirwan Lawan Raja Hannuvant Singh	7000	0	0

The Subeguzar of Jhilai and Chakotidar of Patan have been counted as *Mamlaguzars* in the Archival list. It seems the categories assigned to them are a later invention.

What material difference it made is not clear. In the list of the *Mamlaguzars,* this *'Thikana'* is placed at number one and the status of the noble is estimated at Rs. 60,000. This list, unfortunately does not make any mention of the amount of *Mamla* or *'Mamlat.'*

From a scrutiny of the archival list we arrive at the conclusion that there was no fixed ratio between the prescribed amount denoting the 'status' of the noble and the actual *'Mamla'* paid. A noble with the status of Rs. 2000 paid only Rs. 29.03 (No. 11 Kukigaon) while another one with that of Rs. 1200 paid nothing (No. 70 Hatdoli). The case of highest payment is that of Thikana Karedi No. 51) which paid Rs. 9523.0 against the status of Rs. 1500. The determination of the *'Manila'* was a complicated affair and several traditional and other deductions had to be made. This difference also existed in the cases of Tazimi and *Khas chauki* nobles who held *'Tan pattas'* (estimated amounts of the holdings) of bigger amounts and paid lesser amounts as *'Vasuli Pattas'* (Recoverable Revenue) of the holdings. This aspect will be studied at its appropriate place. But another mention at a different place States that the Thikana of Jhilai neither served with men and horses nor paid any cash.[137]

The Chakotidar'[138] of Patan paid a *'Mamla'* of Rs. 7453-11-0. This figure has also been explained by Mr. C.U. Wills in his report on the *Status of Patan.*[139] It is strange that the archival list does not make any mention of the Thikanas of Khandela (the bigger or smaller) and has over looked the fact that the noble.-concerned were styled as *'Raja'* and held *"Istimrari"*[140] grants of sufficiently big amounts as shown in the list above. These nobles may be treated at par with their counterparts in the British territory of Ajmer, who held perpetual grants of this nature and enjoyed wide powers. The last category of the *Tankhadars,* such as those of Sunara, Kama. Dago and Nimodiya are found submerged in the *Mamlaguzars* of the archival list, with the exception of Nirwan noble of Lawan, Raja Hannuwant Singh. There has been shown as occupied by Raja Prithi Singh of the 'Bankawat' sub-clan, a Mamlaguzar.[141] The subsequent list was prepared sometime in

1925-26 A.D. as part of the Census report and so the changes affected therein might have either been due to subsequent development or were not authentically collected.

Another interesting fact in the archival list is the mention of the term *'Mansab'* against some of the nobles. They are as follows:

1.	Jobner Karan Singh Khangarot Tazimi	Held six villages in Mansab
2.	Relana Harisingh Khangarot Tazimi	
3.	Mandha Kesari Singh	
4.	Bhadawa Bairisal Singh Khangarot Tazimi	
5.	Rajpura Bakhtawar Singh Shekhawat Khas chauki	
6.	Jobner Akhai Singh Khangarot Khas chauki	Held eight villages in Mansab
7.	Jobner Gopal Singh Khangarot Khas chauki	
8.	Lampodya Bairisal Singh Khangarot Khas chauki	
9.	Dyodi Shiv Singh Khangarot Khas chauki	
10.	Kodhi Udaibhan Singh Khangarot Khas chauki	

The term *'Mansab'* means 'office or dignity or a military title and rank conferred by the Government' (introduced by the Mughals). "It was regulated by the supposed number of horses the holder of the title could, if required, bring into the field, varying from ten to ten thousand as required by the mansab. Jagirs were assigned for the maintenance of the force, which was in the highest and lowest grades, rather nominal than real."[142] These Mansabdars were, sometimes, wholly engaged in the civil service of the State.[143]

Though no further details are available in the archival list, it might just be possible that the title was conferred upon these nobles for specific work allotted to them. It is a peculiar case almost for the Khangarots only, which needs a further probe. The subtle difference between the salaries nobles, *Tankhadars* and *Mansnbdars* is also to be required into.

Reverting to the identification of nobles of each category, the following important names, ranging in order of the amount of estimated revenues, are noteworthy:[144]

Tazimi

Dhula, Barwara, Chomu, Samod, Diggi, Dooni, Achrol, Gadh, Baniyana, Gudha, Kalwara, Gijgadh and Guhala (ranging from twenty-five thousand onwards).

Khas chauki

Bichhoah, Renwal, Padasoli, Pachar, Chitora, Rausi, Kailai, Ramgarh (all above ten thousand. The majority out of the rest range below five thousand).

Mamlaguzar

Jhilai, Isarda, Siwar, Bissau, Surajgarh, Dunlod, Khetri, Nawalgarh, Mandawa and Sikar (Thirty thousand and above). Lawan, Uniara, Law and Patan are some of the other names, though no amounts have been mentioned against these entries).

The only major difference between the Tazimi and Khas chauki, as compared to the Mamlaguzar seems to be that the first two were required to serve with the prescribed number of persons and horses. While the latter paid their tributes in cash only.[145] They were, of course, called for active service but were separately paid for that. The *Tazimi* and *Mamlaguzar* nobles are also reported[146] on *Khas chauki* duties during Sawai Jai Singh's (first) time, though their individual status at that time cannot be ascertained.

Such overlapping of duties is quite possible in a flexible administrative policy especially in the case of nobles being the chief's own kith and kin, however, distantly related. Senior nobles like Rao Pratap Singh Naruka (who later founded the State of Alwar), son of Mohabat Singh, and Dalel Singh Rajawat, son of Nirbhaj Singh, appear in the lists of chief guards deputed at the royal palace.[147] As a matter of fact, the duty of serving as a chief guard was treated in no way inferior to any other distinguished work. The Tazimi nobles also held it in full reverence. The traditional Rajput loyalty to the chief (Syamkhori) leaves no place for any misunderstanding in this respect. These *Khas chauki* guards, be they *Tazimi* or otherwise, were to be distinguished from the "Khas Chauki Dil" (ordinary guards) who were employed from time to time and hailed from all castes, high or low. Vidyadhar, the architect of the city of Jaipur and the then Diwan of S. Jai Singh, had employed some such guards on monthly wages, ranging from Rs. 5 to Rs. 28.[148] They were 51 in number and were appointed on Bhadava Budi 11, V.S. 1787 (1730 A.D.)[149] The nobles serving as chief guards, deputed for short periods in turn were also paid Rs. 12, perhaps as allowance.[150] The Siyah Hazuri records furnish further interesting details in respect of the guard duty. An entry of V.S. 1773/1716 A.D. of the 'Mirbakshi' office States that there were 240 Dil Ras 574 (exempted Ras 13, balance 561 estimated *"Patta"* 3,54,800), horses 489 and nobles 23. Out of the above 22 Dil slept in the interior camp. During V.S. 1776/1719 A.D. nobles holding more than 20 *'Ras'* served as guards. In V.S. 1777/1720 A.D., the *'chelas'* (personal attendants of the chief) were on the guard duty.[151] It is to be noted that these ordinary guards held no landed property granted by the State for this purpose. This was rather a beginning of salaried guards. The Bakshi Khana Jagir noted and reported the presence of *Tazimi* and *Khas Chauki* nobles on duty. The *Tazimi* nobles were generally posted at Diwan Khana, Sileh chauki, Kapatdwara, etc. which are all part of the royal palace. They were also reported to have served at the Topkhana, which was another important place to be vigilantly guarded. The details are available in the records of 'Syaha Khas chauki', 'Syaha Chauki Navis', 'Bakshi Khana Jagir' and 'Mirbakshi' office. The names of persons present on duty were reported by reporters employed for the purpose. On Pausha Budi 10, V.S. 1770/1719 A.D. the reporter, Jyanti Tawaiyachi reported of the presence of Indra Singh and Sarup Singh Shekhawat, while another reporter. Dilwar, did for Mohan Singh, Sarup Singh, Zalim Singh, all Rajawats, and Harnath Singh, Kisori Singh, Isari Singh, Santosh Singh, all Narukas.

A very comprehensive and interesting entry was recorded on Pausha Sudi 11, Sunday, at Jaipur in V.S. 1799/1742 A.D. at the Mirbakshi office. The entry States that there were 509 guards, as reported verbally by Gazi Tawaiyachi, as follows:

1. Posted at the 'Sarchauki' (Head Post) of Hem Raj Bakshi Diwan Vaneta 150.
2. Posted at 'Agan Jantra' office (Fire Arms store) 150.
3. Camels 209.

Details of the first 150 were as follows:

1. Chatrabhujot Sawant Singh etc. 8
2. Sheobrahmpota Rao Nathu Singh etc. 60.
3. Kumbhani Chuhad Singh etc. 34.
4. Panwar Himmat Singh etc. 5
5. Jadam Ratan Singh Lal Singh, etc. 1
6. Napawa Dhirat Singh 1
7. Balbhadrot Daulat Singh etc. 3
8. Sher Singh 6
9. Suratram Badguzar 1
10. Khichis 2
11. Chauhan 3+18=21
12. Sikarwal 1
13. New Servants (Chakar Nawa) 17.

These 'Dil' were later on styled as 'Silahposh.'[152]

(*Note:* The total comes to 160 instead of 150)..

In comparison to the *Tazimi* and *Khas Chauki* nobles, the *Mamlaguzars* were seldom entrusted with such duties. The attitude of the chief towards them was bound to be different, looking to the somewhat defiant mood of these nobles, which stood in sharp contrast to the loyal and obedient nobles. The history of these Thikanas of *Mamlaguzars* goes to prove that their behaviour had been that of estrangement and alienation whenever possible. The instance of the Narukas and those of the Thakurs of Khetri and Sikar prove the fact beyond doubt.

It was S. Jai Singh I who initiated a weeding out process of the Kachhawaha clan and went so far as to ostracize certain sub-clans. One of the reasons for ostracizing them, the Narukas and Sliekhawats, was their attempt at sedition.[153] However, his far sighted diplomacy and statesmanship of a high order made him generally act in a patient and conciliatory way which ultimately proved beneficial to the state, in as much as that the territorial limits expanded considerably. He had, therefore, to give a long group to his nobles, especially in Shekhawati, and helped them in gaining control over the newly acquired land.

We shall come across other minute details of the classes and categories of the Kachhawaha nobility while discussing the relations of the nobles with the chief and the State administration of jagirs and land revenue.

III

Gradation of Power and Rank

There was no fixed criterion to determine the grade and rank of nobles. However, the hereditary nobles were headed by the class known as *'Bhai Beta'* or kinsmen. Nobles of this class claimed their share in the State territory under established practice, on account of their royal descent, which was automatically granted as per usage. Such *'Jagirs'* were assigned during the entire course of the existence of the State from its very inception. It was in the time of Bharmal (16th century A.D.) that an attempt was made to raise the status of some of the nobles, above the rest. Bharmal, who was one of the nineteen sons of the illustrious king Prithiraj, had to face a tough opposition in his attempt to usurp the chiefship of Amber, which rightly belonged to Askaran, his nephew and son of his brother Bhim. He, therefore, thought of a clever device to appease his brothers. This diplomatic plan was the main cause of creation of special nobles known as 'Bara Kotris.'[154]

It cannot be said with certainty as to which of the nobles initially constituted the *'Bara Kotri.'* But the names which gained prevalence, and were quoted, as such during the post-Sawai Jai Singh (first) period, were as follows:[155]

(l) Nathawat, (2) Chaturbhujot, (3) Khangarot (4) Balbhadrot (5) Sultanot, (6) Kalyanot (7) Puranmalot, (8) Pichyanot, (9) Kumbhawat, (10) Banvirpota, (11) Sheobrahmapota, and (12) Kumbhani.

There have been conflicting opinions as to the exact number and names of these Kotris.[156] Their creation is also generally attributed to Prithiraj,[157] which is a misconception. It was initially intended to create a superior grade of nobles, as compared to the others, then existing. It may be presumed that this gradation was not without certain accompanying benefits by way of increased revenue accruing from the estate or other honours conferred by the State Government. This arrangement, however, did not last long. After the demise of Mirza Raja Man Singh I, his sons and grandsons also had to be provided with estates. This led to the creation of another class of privileged nobles who came to be known as Rajawats.[158] This term was not altogether new to the house of the Kachhawahas. Earlier too, the sons of Rajdev and Nar Singh of the main line were known as Rajawats.[159] That nomenclature, however, passed into oblivion and only the later Rajawats came to be recognised as such. The status enjoyed by the Rajawats was not superseded by any other branch of the ruling house. This was mainly due to the curious coincidence of the absence of a legitimate male child necessitated adoption from the nearest of blood relations. A perusal of the genealogical table of the ruling chiefs leaves no doubt in this respect.[160] Man Singh's son Jagat Singh died a premature death, while heir-apparent. Succession was, therefore, granted to his brother Bhao Singh who also died issueless. On his death, Jagat Singh's grandson Jai Singh I son of Maha Singh succeeded. He had no brother of pure blood. His son Ram Singh ascended the *'gaddi,* while the younger Kirat Singh got 'Kaman.' All his other sons died young. Ram Singh's son Kisan Singh died as heir-apparent, whose son Bishan Singh got the chance. Bishan Singh had two sons, Jai Singh and Vijay Singh. The first got the chiefship, while the second had to die issueless. Both of his sons, Ishwari Singh and Madho Singh, ruled one after the other. Madho Singh's sons, Prithi Singh and Pratap Singh, also did the same. Pratap Singh's only son Jagat Singh succeeded after him. He had one posthumous child, Jai Singh III, whose only son Ram Singh II got the *'gaddi.'* Ram Singh had to adopt one as his successor and the choice was in favour of the Rajawats of Isarda.'[161] Madho Singh II was from this house of the Rajawats. And as chance would have it, he also adopted his only son from the same family.[162] This historical record is enough to speak of the supremacy[163] of the Rajawats during the last three hundred years or so of the Kachhawaha rulers. The Rajawants also formed the bulk of the *Tazimi, Mamlaguzar* and *khas ch auki* nobles.[164]

On reverting to the 'Bara Kotri' nobles and even ignoring the various claims and counter-claims of belonging to this grade, the *de facto* position of some of the other branches attracts serious attention. The two major lines were of the Narukas and the

Shekhawats who were quite powerful. They commanded vast territories of the State land, known as 'Narukhand' and 'Shekhawati.[165] One of the powerful Narukas carved out a separate chiefdom, the erstwhile State of Alwar, as his own.[166] Another Naruka was the chief of Lawa,[167] separately recognised as independent by the British. The Rao of Uniara, though a subordinate to Jaipur, also exercised extensive powers. He sought separate recognition by the British, as a State within a state.[168] The Shekhawat chiefs of Khetri and Sikar also worked in the same direction.[169] The British authorities also encouraged these attempts with a view to bringing down pressure on the then ruler, Maharaja Jagat Singh, to enter into an agreement with the East India Company.[170] The plan succeeded and the treaty of 1818 A.D. was signed by Jaipur. Terms of this treaty[171] so provided that the Company would honour the right of the State to exercise its sovereignty over all subordinate 'Jagirs' as per tradition and usage. Under this clause no noble could further aspire for an independent status. Later on, another attempt was made by the State Government to bring down the status of these powerful chiefs. A Committee of Inquiry was, therefore, constituted under Mr. C.U. Wills[172] whose report created a lot of connotion, but the ultimate result was the decision to maintain the *status quo*.

The Shekhawats had other smaller 'Jagirs' also which vied with each other in wielding power and making a show of supremacy. But for their unfortunate law of succession,[173] which was in sharp contrast to the prevalent law of primogeniture, the land of Shekhawats could have developed into a powerful single unit, eventually emerging as an independent State. This possibility may be gauged by persuing the conditions prevailing at the beginning of the 19th century, as recorded by James Tod.[174] This factual position regarding the Narukas and the Shekhawats led to their recognition as other powerful Kotris, besides the earlier twelve.[175] Even among the so called 'Kotri' Thikanas, there were certain groups which developed faster and assumed more power than the others during the course of history. The Khangarots and the Nathawats, besides the Rajawats, dominated many out of the rest.[176] Nobles of both these groups continued to hold highly responsible posts in the State. The Nathawats,[177] however, enjoyed the confidence of the rulers for a sufficiently long time. Their respective positions certainly helped them in wielding more power in their own interest as well as of their kinsmen.

But all these circumstances had little to do with the established and time-honoured norms of grades and ranks of nobles. The *'Tan Patta'* was certainly the main factor in determining the status of a noble. In other States also a highly placed noble was he who enjoyed an estate yielding more than fifty thousand rupees as annual revenue.[178] When tested on this criterion the following nobles count the foremost:[179]

> (1) Dhula, (2) Chomu, (3) Samod, (4) Diggi, (5) Dooni, (6) Geejgarh, (7) Jhilai, (8) Isarda (9) Bissau, (10) Surajgarh, (11) Khetri, (12) Sikar, (13) Uniara.

Except the last three all others owned an estimated annual revenue ranging from rupees fifty thousand to ninety thousand.

Another factor which contributed to creation of ranks within the nobility was the conferment of titles by the State. Leaving aside the instances of arbitrarily self-assuming of titles.[180] there were genuine cases of actual conferment of such honours, as Rao, Rawat, Rawal, Raja and Rao Raja etc. by the State. The title Rao, Rao Bahadur, Bahadur was also conferred by the British Government.[181] There has been an age-old tradition of some of these titles and others which were granted or self-assumed by the ruling chiefs. 'Mandalik,' 'Maha Samant,' 'Laghu Samant', 'Chaturashik' etc.[182] were some of them. During the Mohammedan rule, the Hindu chiefs and other officers of high rank were styled as 'Rai' and 'Rairayan.'[183] The Mughals granted them titles of Raja, Rana and Rao,[184] and as a mark of special favour added further epithets, such as Mirza, Sawai, etc.[185] The Hindu chiefs, however, continued to style themselves as Maharaja, Maharana, Maharajadhiraj, Rajarajeshwar, etc.[186] within their territories and in their own records. Some other minor titles were evolved for the sake of political convenience during the course of Rajput history such as Maharaja, Raja, Raoraja, Rawat, Rawal, etc.[187] The honorific title of Thakur', generally applied to all nobles without any distinction, was further sublimated by amending it into Thakuran' and using it for more distinguished persons.[188]

Another prefix of 'Rajshri' or 'Rajyashri'[189] to all the categories of titles was a common gesture of good etiquette. In the light of such varied and numerous ranks, the factual position in Kachhawaha nobility may be put up as follows:[190]

1 .Raja (Title)	Khetri, Sikar, Sunara, Kaman, Lawan, Todo.
2. Rao Raja (Title)	Uniara
3. Rawat (Title)	Dhula, Mahar, Nindar
4. Rawal (Title)	Samod Raisar
5. Rao (Title)	Dooni, Manoharpur, Sheopur (non-Kachhawaha), Daggo (non-Kacchawaha), Kahavo (non-Kachhawaha), Patan (non-Kachhawaha).
6. Thakuran (Title)	Chomu
7. Rao Bahadur (Title)	Barwara, Khetri, Sikar Raipur.

The nobles of Jobner and Khandela, etc. are also reported to have been invested with the titles of Rao, Rao Bahadur, etc.[191]

A curious practice of belittling the titles of one State by the other, as a mark of their traditional enmity or opposition, looks interesting. Jaipur and Jodhpur were the two prominent States competing with each other to gain supremacy over the other in the imperial Mughal court.[192] That was why they took such amusing steps of conferring a respectable title of one State upon the nobles of half-blood of their own State. For example, the Kachhawahas conferred the title of Raja (though there are instances of the same being applied to powerful Kachhawaha nobles as well) on their half-blood nobles (the sons of Madho Singh II born of his mistresses). This was just the opposite in Jodhpur where it was reserved for the purest of nobles. Similarly in Jodhpur the Raorajas were half-blood nobles, which was the most respectful title of the chiefs of Uniara and Sikar.[193]

All these super titles did create a separate class of nobles, according to the ranks they got. It cannot, however, be said with certainty whether it was the accumulated effect of the revenue of the Jagir, the appurtenances attached to it, the terms on which it was held, the individual or official rank earned by the noble, his post of office in the government, if any, which counted in his gradation and ranking or whether any one of these factors superseded all others. No answer is available to this in the records. It was, perhaps never decided and nor was there any urgency demanding the same. All relations with all types of nobles were governed earlier by tradition and usage. The masters of ceremonies attached to the court and the household were responsible for making all arrangements for the observation of protocol relating to the nobles.

Just as the estimated revenue (Tan)[194] of a Patta (lease deed) and its taxable amount (*vasuli*)[195] were the prime factors in determining the status of the nobles. The appurtenances (*Lawazama*)'[196] attached to it also mattered. This was represented by the number of 'Ras'[197] assigned to a particular noble. The word 'Ras' stood for the head of an animal. The total number of *'Ras'* allowed to a noble, and also the number by which he was required to serve when demanded, were given due weightage in this respect. The word *'Ras'* had gained a special significance in the sense that the various constituents of the *'Lawazama,'* such as Elephants, Palanquins, armed soldiers, footmen, rifles, drums 'Laggi' (flag bearing pole), *'Khasa'* (special), were represented by varying number of *'Ras'*. To elucidate the point further, two cases of nobles may be cited which contain such references:[198]

Tazimi sardars: 1. Rajawat, Rawat Bairisalji of Dhula, 'Tan Patta' 81,540-6-0, Vasuli Patta 48111-14-9
(Details of Lawazama).
Hathi ki Palaki-ki-Dil-ki Bandukon ki
5 3 5 — —
Laggi-kiNaqqara-ki Khasa Mizan Lawazasma
1 1 5 20
Gharan Ras Nokari main Ras Kul Ras
36 93 153

2. Nathawat Rawal Fateh Singhji of Samod, 'Tan Patta' 76100/- 'Vasuli Patta[1] 57583-5-3
(Details of Lawazama).
Hathiki Palakiki Dil-ki Palan ki Bandukan ki
19 6 8 20 13
Laggi ki Naqqara ki Khasa Mizan Lawazama
— — — 76

Gharan Ras	Naukari main Ras	Kul Ras
14	40	152

Ujartan	Balance
12	140

Some items of the aforesaid *'Lawazama'* were bestowed upon the noble concerned. Elephants, palanquins and guns deserve special mention among them. It is also to be noted that the common unit called *'Ras'* denoted a horse. The elephant or the palanquin was represented by varying numbers of horses. The elephant equalled to 4 to 5 *'Ras'* generally, while the palanquin equalled three. So also was the case with other constituents of the appurtenances. One number of a 'Ras' meant one horse.[199] The *'jagir'* allotted for one *'Ras'* generally varied between Rs. 500 and Rs. 600 annually.[200] The total number of *'Ras'* assigned to a noble was seldom called for service.[201] Some were allowed to be retained for use at his own place. Some exemption was also sought which was generally granted.[202] The noble was to serve the State either as a chief guard[203] from time to time or during fights,[204] when called with specific numbers of *'Dil, Pala'*, 'horses' and 'rifles.' He was also deputed on special errands and other miscellaneous duties befitting his capability and status.[205] His men attended to regular duties under revenue or military officers throughout the year.

Still another factor concerned directly and intrinsically with the rank of the nobles was their sitting arrangements[206] on personal occasions in the ceremonial *'Darbar.'* There was a well settled tradition of allotment of seats in order of the grades and ranks of the nobles. Every noble knew his seat,[207] though trained personnel were there to guide and conduct them to their places. No noble of significance would accept a seat lower than his usual one. Such question often developed into a severe controversy and occasionally developed into a feud between contesting nobles. This involved a number of other nobles, kith and kin of both sides, and even an intervention by the ruling chief.[208]

There has been several other long established traditions of conferring various types of honours on the nobles which the concerned families of chiefs have been cherishing and feeling proud of. To enumerate a few: the ruling chief went in person to the home village or city residence of some of the nobles whose fathers expired.[209] In other cases only the Royal *Lawazama* forming the rulers' retinue, was to be sent,[210] while in still others either the person concerned presented himself before the ruler or some person of leaser importance performed the *rite*.[211] Sometimes, it was the Maharaj Kumar (the heir-apparent) who visited his place.[212]

Certain nobles had the honour to sit in *'Khawasi'*, with *'chauwar'* in hand, behind the ruling chief, when he rode an ele-phant on ceremonial occasions.[213] Another such honour was the holding of *'Morchhal'* (a fan made of peacock feathers) on either side of the ruler's elephant by nobles riding on separate elephants.[214] Then there was the usual practice of nobles occupying the left wing and the right wing in the Court.[215] A similar one was that of tying of *'Jama'* panels on the left and right sides of one's chest, as initiated by the Mughals.[216] In matters of court salvations there were nobles, who had the honour of an embrace by the ruling chief when they had saluted him by placing their heads on his feet.[217] Some nobles had the honour to represent the king by holding the royal sword in ceremonies in his absence.[218] Some of them were distinguished to form the front, even while walking in processions on festivals, etc. The honour of conferring a flag, besides the elephants, the palanquins, horses, etc. treated as a very special one.[219] Bestowing of special gifts of villages was definitely a mark of favour.[220] So also were those of increments and remissions in the regular fiefs.[221] It was a privilege granted to some highly placed nobles to accompany the ruler on festivals, hunts, pleasure trips and the like.[222] Some of them were honoured by receiving the ruling chief when he visited them on occasions such as marriage.[223] A more thorough investigation, which is an endless job looking to the huge files of archival records with the State as well as in private possession will reveal many more of such practices.

IV

Their Attituded Towards the Princes of Jaipur

The ruling chief of the Kachhawaha clan was the fountain head of all powers, and was the ultimate authority in the exercise of territorial jurisdiction in relation to his nobles. There is no denying the fact that the absolute power of the ruling chief, so far as it concerned his own nobles, was subject to the sovereignty of the Mughals. who, though fully entitled to direct or instruct the chiefs as they liked, very rarely did so in actual practice. This policy of practical non-interference by the Mughals in matters of 'home land' of the chiefs, left the chiefs to deal with the subordinate nobles as they liked.

The nobles had many-fold relations with their chiefs, and so it was natural for them not only to maintain cordial relations but also to seek his favour and goodwill, barring some of the extreme cases of rebellious behaviour, arising out of a number of reasons of hardship, emotions, jealousy, over-ambitions, etc.

As a clansman, claiming direct descent from the original founder of the state, each noble did feel the emotional ties binding him to the highly placed chief of his own blood. There were times when even the ruling chiefs asked for help in the name of the clan.[224] So also the nobles defended the honour of Amber when that was in danger.[225] Such a bond always worked when the nobles were called upon to fight other Rajput clans or the Turks, etc. Proofs of such brotherhood among the entire clan, more especially *vis-a-vis* the chief, are numerous.

The traditional customary relations with the nobles, on the occasions of marriage, death, festivals and other social routines demonstrate these close bonds of fraternity. Even personal letters meant for the nobles were addressed in the typical Indian way of relationship and fitting salutations.[226] It was a settled custom of the royal house to send customary money and grant other financial assistance to the nobles for the marriage of their daughters and sons.[227] The daughters of the nobles, whenever they sent *'Rakhi'*[228] (the ceremonial thread binding the sister and the brother) to the chief, were duly honoured by gifts of cash, clothes etc. It was the bounden duty of the chief to visit the noble on the occasion of the death of his father or other close relation.[229] Such visits were also arranged at the city-residence of the noble[230] at Jaipur or even at the chief's court.[231] In some cases, the chief was represented by the heir-apparent[232] or some of his senior officers.[233] When the occasion demanded a personal visit of the chief, and the chief himself was an infant, his sword was taken in procession to represent him, which was held by a high dignitary or the family priest.[234]

When a son was born to Lachhman Singh Nathawat of Chomu golden bangles were sent for him by the mothers and wives of the ruling chief.[235] Bhopat Singh S/o Nahar Singh Naruka was granted a sum of Rs. 1000 for the expenses incurred in performing the religious *rites* after his father's death.[236] Maharaja jagat Singh visited Rao Chand Singh Gogawat at his city-residence and denied with him on the occasion of the chief's own 'Binora.'[237] A set of wedding clothes was presented to the daughter of Sardar Singh Naruka on her marriage.[238] A sum of Rs. 100 was spent in offering hospitality to the mother of Rao Sakat Singh Shekhawat[239] of Manoharpur. A sum of Rs. 500 each was sent to Nathawats, Ratan Singh and Ranjeet Singh, as customary cash, on the occasions of the marriage of the former's brother Gulab Singh and the latter's own.[240] The nobles also took initiative in offering presents to the chief, apart from the usual customary cash *'Nazar'*. Lachhman Singh of Chomu presented a wooden horse to the chief in V.S. 1899/1842 A.D.[241] Rao Raja Dalel Singh of Dhula purchased two maunds of *'gulal'* to play Holi with the chief at his own residence.[242] It is amply clear from such instances, which are numerous, that apart from the formal political relations, the clan-fraternity did have its say in maintaining emotional ties. Even the Mughals adopted this policy of gifts to the nobility on ceremonial occasions,[243] which played its own subtle part in maintaining mutual good relations, though it is not comparable with that of the Rajput chiefs and their clansmen.

As the nobles were solely dependent on the incomes accruing from their estates, and were always in need of more money to meet the growing demands of their expanding families, they could hardly afford any antagonism with the clan-chief who could easily put them to loss. The original fiefs granted to a particular noble could no longer suffice for the coming generations, unless attempts were made to gain more land, to provide for the maintenance of other living male members and widows, which was a legal and traditional obligation. In absence of such genuine endeavours on the part of the head of the estate, it was liable to be portioned off in small and insignificant units. Thus, the estate concerned was gradually doomed to fade into oblivion. This process had shown itself more evidently in the Shekhawati region where the law of primogeniture was not adopted in matters of succession or inheritance.[244] But, the inherent causes working within the process did affect all other estates, also, which, though they followed the law of primogeniture, had to face the problem of sharing the corpus with their own claimants of subsistence and honourable living. Coupled with other social and economic reasons, this fundamental necessity urged the nobles to make constant efforts to add to their income by way of farming-leases,[245] gifts,[246] service-jagirs, etc.[247] It may be worthwhile to scrutinise some specific instances when the nobles won the chief's favour and got such and other advantages.

Rao Sheo Singh (V.S. 1790) was granted a sum of Rs. 10,000 for construction of a *'Kotri'* in village Bambola.[248] Rao Shambhu Singh (V.S. 1840) was granted a sum of Rs. 7000 as reward.[249] The village Khetri was granted in gift to Bhupal Singh (V.S. 1824) Shekhawat by Maharaja Madhava Singh I.[250] Khusal Singh Naruka (V.S. 1814) got the farm lease of village Kahakar for Rs. 900 only in part payment of wages for persons put in service by him.[251] Umed Singh Nathawat (V.S. 1824) was allowed a remission of Rs. 2000 in his payable dues on the plea of lesser revenue.[252] Gulab Singh Banbirpota (V.S. 1842) was granted an increment of Rs. 3000 as a favour.[253] Jit Singh Naruka (V.S. 1785) was granted farming-lease along with ' *Watan'* land in the *Pargana* of Todaraisingh. The village of 'Awan' was also bestowed upon him.[254] Sadul Singh Shekhawat (V.S. 1795) was granted a farm-lease of certain areas of Jhunjhunu for Rs. 61,600.[255] Jagram Pachyanot and three others, who were working on monthly wages in the Kanwarpada (heir apparent's chamber), were made Jagirdars and offered land.[256] Sringar Kunwari, niece of Sardar Singh Naruka (V.S. 1837), who was married to the prince of Bundi, was granted village Pipalkheda for her maintenance.[257] Kesari Singh of Lawa (V.S. 1780) applied for a Jagir of Rs. 25,000 in place of the cash of equal amount receivable by him as wages.[258] Zamindari and *'watan'* rights were granted to Sardar Singh Naruka (V.S. 1808) by Maharaja Madho Singh in respect of villages in the *Pargana* of Rampura Khurd.[259] This *'Istimrari Ijara'* was for Rs. 57,000 only for the initial year (V.S. 1808).

Such and other favours of like nature were possible only when the chief was kept in good humour and favourably inclined towards the noble concerned. Some of the more intelligent type were able to make themselves indispensable for the chiefdom and thus got forced favours. The case of the Nathawats of Chomu and Samod is just one example of this type. Rawal Bairisal Nathawat (V.S. 1892) got a perpetual farm-lease of village Chitwai for Rs. 8551 only when he was the head of the Council (Panch Musahabat).[260] 386 bighas of land near Jaipur proper was gifted to Lachhman Singh Nathawat (V.S. 1911) for expenses in connection with his garden.[261] Rawal Shiv Singh was allowed to build a *bundh* on the river near Sod ha Ka Nagal village[262] and use its water exclusively for his own purpose. He was also exempted from paying any tax on the produce of his spacious garden, supplied in the market.[263] Inference may, therefore, be conveniently arrived at that, barring some exceptional cases, all nobles tried to win the favour of the clan-chief and to continue in his good books.

Apart from the financial stringencies and other economic pressures which prompted the nobles to gain more land or land-revenue and allied income, in whatever way possible, there was another deciding factor of conferring of honours which enhanced the status of the noble in the eyes of his society. The list of such traditional honours was a lengthy one. To enumerate a few, the honours of titles, such as, Raja, Rao, Rawat, Rawal, etc; the honours of Nawat and *Nakkara* (Drum), the honours of *Tazim,* flag, elephant, palanquin, *Morchal* (a decorative fan of peacock feathers), *chanwar* (a whisk or a flabbier made of tail-hail of a yak), the honours of high or low seat in the *Darbar;* the left wing and right wing distinction in sitting arrangements, the left panel and right panel distinction of ties of *'Jama'* etc etc. It was but natural for almost all the nobles to try to get one or more of these honours which were entirely subject to the chiefs pleasure. The Rajput chiefs themselves had been anxious to get such honours from the Mughals for which they had to bribe the influential lobbies of highly placed Amirs and Nawabs of the Imperial Court.[264] Though instances have not come to light to any such practices on behalf of the Kachhawaha nobles, it is certain that equally important considerations, besides his own sweet will, weighed with the chiefs for granting such favours.

This fact may be verified from some such cases cited here below: Anup Singh Khangnrot (V.S. 1816) was honoured by an increment of Rs. 10,000 in his jagir, gifts of ornaments—gold bangles and pearls, the grant of an elephant and the gift of village Mirapura for his successful campaign over Ranthambhor fort.[265] Lachhman Singh of Chomu and Rawal Bainsal (V.S. 1892) of Samod were granted the honour of Naubat in perpetuity which they could maintain and keep beating at their residences in the *'watan Jagir'*[266]. A staff of one dozen employees was also sanctioned to Chomu at Rs. 54 per month to perform the duty. They included tour drum beaters, 2 'Sahanai' players, 1 'karnal' player, and 5 others of the kind.[267] Rawal Ajit Singh of Chomu was assured that he was secure in his seat which was of the first position.[268] The nobles of Diggi (Megh Singh), Banyana (Ram Singh), Bechun (Bairisal) and Gudha (Sheodan Singh) were allowed the honour of holding the *'Morchal'* while sitting on elephant on left and right sides, when the chief was in procession (V.S. 1885).[269] Vijai Singh s/o Dulah Singh was granted *Tazim* as his father had died in the battle with the Jats (V.S. 1825).[270] Rao Hannuwant Singh of Manoharpur (V.S. 1881) was favoured with a seat on the left when the chief held his court.[271] Pratap Singh of Khandela (V.S. 1868) was granted an elephant when he was asked to accompany Rao Chand Singh Gogawat in the campaign towards Tonk.[272]

Gaj Singh s/o Dhiraj Singh of Khandela was allowed to tie the knots of his *Jama* panel on the right side instead of the left, at Amer in V.S. 1784.[273] In that very year, Jaswant Singh s/o Rao Sakat Singh of Manoharpur was favoured in being allowed to tie his panel knots on the left side instead of the right. (This distinction in the two cuştoms in one and the same year deserves careful thought).[274] A palanquin was granted to Raghunath Singh S/o Dalel Singh Rajawat (V.S. 1818) for which remission of three *'Ras'*, by way of increment of Rs. 1500 per annum, was sanctioned in the total number of *'Ras'* allotted to him.[275] Reasons for these favours, wherever not recorded in the documents, may be well imagined.

There were cases when the nobles themselves felt inclined to seek a paid job in the State administration for one reason or another. Nobles holding Jairs in a Rajput State were not ordinarily expected to accept any Jagir or paid job with other Rajput princes, unless specifically permitted by his own clan-chief. Such services and Jagirs were generally offered to defiant nobles of other principalities or to those who were expatriated from their native ones.[276] Moreover, it was deemed as a slur on the honour of the clan-chief or his chiefdom, in case any of his nobles committed such a grave mistake. Besides sequestration of the State of the noble, other serious consequences were also to follow.[277] Such a position was always averted by the ruling chiefs among themselves, as it tended to mar the codial relations already existing or to aggravate the already enstranged one. It was, therefore, an established tradition with the Rajput chiefdoms to make necessary provisions for the nobles of their own clan by way of a regular Jagir or some service befitting his status. This was, however, applicable to the head of the estates only and not so much to those at the lower ladder. But it was not any of the petty jobs that was sought, after. What was deemed prestigious as well as lucrative was some of the high posts, as that of Fauzdar of Kiledar or one of the big five (Panch Musahib) or even the 'Kul Mukhtyar' (over all in charge).

As is well-known, the Rajput nobles, being generally uneducated or poorly educated,[278] were rarely deemed fit to take charge of administrative and political posts like those of *Diwan, Bakshi, Vakil,* etc. It was also adopted as a matter of policy for evident reasons, not to place so much trust in the nobles and allow them access to the confidential records of the administration.[279] They were, therefore, kept constantly engaged in military services or others of the like nature which also suited them most as a martial class. It was later after the death of Maharaja Jagat Singh, during the period of minority government, that some of nobles took advantage of the situation and took up to the posts of Council members.[280] With the East India Company at their back they assumed enormous power and even managed to defy the orders of the Queen mother.[281] Times had now changed and the administration was practically in the hands of the British Agent or Resident. The agreement of 1818 A.D. also stood as a bar for the clan-chief to effect any changes in the *status quo* concerning the Jagirs.[282] Though he was acknowledged as the master (if his subjects, he was not free to deal with them as he liked. Articles 5 and 8 of the Treaty wanted him to follow the customs and traditions in such cases.[283] Moreover, an appeal always lay with the higher British authorities who always sat in judgment over his arbitrary actions.[284] It was no longer at the pleasure of the chief. The British authorities had not only stepped into the shoes of the Mughal emperors, but were watching all happenings from close quarters to intervene whenever they liked. Such a State of affairs had naturally reduced the clan-chief to a dummy status since the late nineteenth century and he was merely a nominal head of the nobles.

Still, during the period of the entire eighteenth century and the first quarter of the nineteenth, the nobles always looked to the chiefs for such covetous jobs. Some archival proofs will testify to the fact:

Anand Singh S/o Budh Singh Khangarot (V.S. 1814) was appointed Fauzdar of pargana Sawai Jaipur.[285] Man Singh Khangarot of Padli (V.S. 1888). was made Kiledar of Ranthambhor and was also authorised to reconcile differences between the Kiledars already working there.[286] Chiman Singh Shekhawat was put in charge of 350 horsemen, Rao Jiwan Singh Gogawat of 505 and Man Singh Khangarot of 504 (V.S. 1890).[287] Bairisal Nathawat of Samod was made *'Kul Mukhtiyar* along with Jhuntharam Sanghi (V.S. 1878).[288] Rao Shambhu Singh Gogawat (V.S. 1S53) when given *'Kul Ikhtiyari'* of the army, took charge of the office and put Gyanchand as *'Bakshi'* under him in place of Nandram who worked previously.[289]

Apart from these favour-seeking nobles there were other factions who maintained a defiant attitude. Still others took to rebellion when opportunities were available. While the majority was either indifferent or content with their lot, the aspiring types were always mischievous and trouble-makers. The Shekhawats and the Narukas were traditionally insubordinate and even termed as seditious.[290] A notorious group of the Shekhawats, known as Ladkhani,[291] was the most troublesome. Petty thikanedars of this group were always on marauding campaigns, and life and property of the poor inhabitants in and around Shekhawati were always in peril. There was no end to their misdeeds. Several other factions of the numerous Shekhawat sept also believed in such activities, and the entire region was in a continuous State of disorder and defiance of law.[292] It was therefore thought expedient to put down an end to their high-handedness. Captain Forster posted at Jaipur, took up the challenge and levied a special cess, known as *'Faujkharch'*[293] on the nobles of Shekhawati. He had also to despatch troops to subdue some of the unruly thikanedars, and made them execute personal bonds for not repeating unlawful actions.[294] They were also bound down for not harbouring dacoits and thieves within their boundaries[295] and also to furnish necessary information to the higher authorities immediately on the same being known to them.

The first two nobles, biggest of the clan were those of Sikar and Khetri in the Shekhawati region. British historians went so far, mostly on account of ignorance of tactual position, as to call them 'States within States.'[296] It was, perhaps, with the connivance of the British authorities that these nobles made vain attempts to gain an independent status for themselves.[297] The antagonism of the Shekhawats is lodged deep in the earlier history of the Kachhwahas. It started from the time of Rao Chandrasen of Amber and continued throughout the course of history.[298] The Shekhawati region is no doubt much of their creation.[299] Apart from proprietary[300] rights over the land, it was this faction that had to struggle to maintain control over the occupation and even bear the brunt when it came to defending it from other claimants or invaders.[301] Though military help was always available from the chief,[302] whenever requested for, they had to fight tooth and nail, and to the last drop of their blood, their future being at State in such cases. The actual status of their occupancy of land is a matter of separate discussion which will be taken up at its appropriate place.

The Narukas come next. The Rao of Macheri[303] was able to carve out a separate chiefdom of his own and have his independent status duly recognised. So was the case of Lawa,[304] another Naruka, who eventually got the privilege. The Rao of Uniara was also working on the same lines.[305] and that was why he was severely crushed by Maharaja Madho Singh I who extorted a heavy penalty of twenty lakhs from him as *'Peshkash.'*[306] He was completely subduced and brought to the chiefs presence with hands tied with a kerchief.[307] Earlier, the Rao of Manoharpur, the head of the Shekhawat sect, was similarly crushed by Maharaja Sawai Jai Singh II.[308] The Khangarots were another numerous and powerful group. The group was headed by the noble of Diggi who had once gained favour with the Mughal Court which earned him the zamindari of Pargana Malpura.[309] They had joined hands with Durgadas Rathor[310] of Marwar who had some matrimonial alliance with the Khangarots. Megh Singh of Diggi was one of the aspirant nobles who wanted to have their say in the affairs of the chiefdom.[311] Another of his branch had shut himself in the strategic fort of Kalakh[312] in the vain hope of taking it under his control. He was forced to evacuate.

The Nathawats had adopted such arrogant postures to defy the orders of the queen mother,[313] who also acted as Regent during the minority period. They had the backing of the British[314] authorities. Thus they were safe in exerting their influence to such a degree.

There were other occasional cases of casual defiance by dissatisfied elements who were brought to back by use of force. Specific instances of the cases of defiance, rebellion, sedition and others of similar nature, as discussed here above, may be corroborated from archival evidence as follows:

Such acts of defiance on the part of the nobles may be ascribed firstly to the weakening of the authority of the chief, and secondly to the infighting among the nobles due to the growing factionalism. The Nathawats, were, of course, justified in objecting to their being asked to sit on the floor, when the chief himself was seated in the chair. It had always been a tradition with the Kachhawaha, as it was with other Rajput septs, to sit on their seats on the floor, while the chief himself was seated in the like manner on the special *'Gaddi.'* As such, it was in contravention of the established practice. The other nobles who did so were certainly unwilling to attend, the meetings being called on the initiative of the rival group of nobles who were in power and were also backed by the British.

Chiman Singh Shekhawat of Manoharpur was deputed to get 'Jhilai' and 'Barnala' evacuated by the Rajawats who had turned hostile (V.S. 1887).[315] Lakhdir Singh was offered the honour of Tazim for gallantry shown in fight with Pratap Singh at Todaraisingh and Hindaun in V.S. 1831.[316] Lachhman Singh Nathawat refused to sit on the ground before the prince who seated himself on a silver chair on his birthday (V.S. 1900).[317] Rao Ajit Singh Nathawat (V.S. 1842) left the service of Jaipur to settle at Kota in V.S. 1839. He was recalled in V.S. 1842 and his Jagir was restored.[318] Megh Singh Khangarot of Diggi and Rao Chand Singh Gogawat of Dooni did not attend the court when all other nobles did so when invited by the Queen mother (V.S. 1877).[319]

Rawal Bairisal refused to present himself for Dussehra procession, though he was invited for this purpose five-six times (V.S. 1881).[320] Rawal Bairisal, Lachhman Singh of Chomu, Ranjit Singh of Dhula and Megh Singh of Diggi forced the Queen Mother to surrender her favourite maid-servant, 'Rupan', and they were successful in putting her in prison (V.S. 1892).[321] Lal Singh Kandhlot Rathod brought Sadul Singh Shekhawat by force to the presence of the chief (V.S. 1797).[322] Kishan Singh Khangarot cunningly occupied the fort of Kalakh and he was captured by Lachhman Singh Nathawat (V.S. 1897).[323] Raja Har Sahai and Raj Singh Hamirde Ka subdued Sardar Singh Naruka and brought him before the prince to pay homage by bowing low to the ground (V.S. 1809).[324] Khusal Singh Gogawat was kept prisoner in Jaigarh fort for seven months and fifteen days till pardon was granted to him (V.S. 1866).[325]

Chandra Singh Kalyanot was deputed to fight with Rao Raja Vinai Singh Naruka of Macheri at Basai near Bairath, and was rewarded for his gallantry (V.S. 1879).[326] Chand Singh of Sikar and Bhawani Singh of Danta were given horses for their success in capturing the fortresses of the Ladkhani Shekhawats (V.S. 1817).[327] Sardul Singh Shekhawat was bound down against any harm to the villages held in farming-lease by Sawai Jaisingh II.[328] He also stood surety for Ratan Singh Ladkhani (V.S. 1784).[329] Shyam Singh Shekhawat, who carried on plundering activities, was calmed down by offering eleven villages of Sikar, coupled with the honour of Tazim.[330] This was done at the instance of Mr. Forster who was put in charge of crushing the Shekhawati free booters.[331] Besides these, dozens of other small military campaigns were undertaken which were mostly related to unruly nobles who either disobeyed orders or grew violent for some reason or other.

It should, however, be noted that most of the nobles were loyal to their chief and hardly thought of indulging in unfaithful activities. The Rajawats, as a composite group, were most loyal.[332] They thought themselves nearest to the ruling house and hence this loyalty. There were others who stopped low to win royal favours. For example, they would offer their 'Nazars' to the royal maid servant-Rupan Badaran.[333] who had gathered much power during the minority period.

During the first half of the 19th century some of the ambitious nobles resented the State policy of appointing officers from the merchant class while barring the nobles from high administrative posts on the civil side. These nobles did not even like the idea of sharing the highest office with the merchant class.[334] They, therefore, took to intrigues. One such attempt was made to assassinate Rao Bahadur Sangahi Hukam Chand Malawat by one Bhawani Singh Chandawat at the instance of Amar Singh Nathawat of Chomusamod.[335] At this, the prince summoned some of the important nobles of Diggi, Doom, Dhula, Achrol, Manoharpur, etc. and had the matter enquired, which proved true. These nobles gave an undertaking in writing to the prince that he could deal with the intriguing Nathawats as he liked.[336] This enmity of the Nathawats and Sangahis culminated in the even known as 'Black Murder Case.' With the connivance of the British authorities the Sangahis were wiped out from the scene.[337]

Continuous infighting among the nobles, which was also encouraged by the princes by setting one against the other, was no other cause of diminishing their authority as a combined group that could assert itself to bring pressure on the ruling chiefs. The hereditary rivalry, the status consciousness and petty feuds over land and boundary disputes etc. were also some of the potential factors in this connection. All these conditions prompted the nobles to approach the chief for help and succour when needed. There are also instances when re-conciliatory attempts were made by other nobles to settle disputes between contending parties. Even when the prince was offended, they managed to calm down his temper by making the offender be prostrate before him or to bring him with hands formally tied by a kerchief.[338] The more enlightened of the chief—Sawai Jai Singh II for instance—always attempted to reconcile the contending parties. For instance, he deputed his emissaries to settle the dispute between Dhiraj Singh, Dip Singh and Udai Singh of Shekhawati. He clearly conveyed his verdict to them and warned them that disobedience would be severely dealt with.[339] He stressed the point repeatedly that under no circumstances would they be allowed to fight and that all attempts should be made for the negotiation of peace.[340]

The nobles also liked to offer advice whenever they could. It was in V.S. 1810 when some prominent nobles of Gogawat, Rajawat, Khangarot, Balbhadrot, Bankawat, and Shekhawat branches, including Hukam Chand and Jhuntharam, the Sanghi Diwans, requested the prince that he was now grown up, able and intelligent enough, and so should assert himself in the affairs of the State. All of them assured him of their faithful services.[341]

It may now be safely concluded that while the average noble was loyal to the chief and tried to live on his favours, there were some extreme cases of rebellious ones, especially from the Shekhawat and Naruka branches. Some others, like the Nathawats, were haughty, gradually developing into a disobedient type, with the support of the British, who used them as agents[342] to crush the authority of the ruling chief and make him more dependent on the British officers. The Khangarots were another faction to be cautiously handled on account of their aggressive attitude. This discussion may be ended by a classic example of a submissive type of noble whose[343] sword snatched by Mohanram Tiwari, perhaps the powerful enunch Mohanram, who was responsible for calling Mohan Singh from Narwar and installing him as Man Singh II. The poor fellow never carried any sword thereafter until one was gifted to him by the prince himself.

V

Their Attitudes Towards the British

Before we judge the attitudes of the Kachhawaha nobles towards the British it may be advisable to give a brief account of the British relations with Jaipur State. Though the first treaty of alliance was effected in 1803 A.D., it is interesting to note that attempts in this direction were made as early as 1794 A.D.,[344] by Maharaja Pratap Singh. Even earlier, in 1786 A.D.,[345] he had deputed confidential agents to Lucknow to negotiate the hiring of an English contingent. In June 1794 John Murray, Military

Auditor-General in Bengal had proposed such an alliance to Sir John Shore, which was rejected.[346] The Maharaja also sent a messenger to Major Palmer,[347] British Resident with Sindhia, requesting him to plead with the Governor-General for entering into an engagement of mutual defence, which was also refused. Again in December 1799 A.D., when Pratap Singh had displayed his sincerity by surrendering to the British, Wazir Ali,[348] the Nawab of Awadh, an enemy of the British and a refugee with him, he urged Mr. Collins[349] for a treaty. The negotiations lingered on and the proposals were repeatedly rejected by the authorities in July-August 1801[350] February-March 1801,[351] and May 1802.[352]

Looking to the gradually increasing influence of the French General, M. Perron,[353] and the Marathas, Lord Wellesley feared the dominance of French power in north-western India. It was this fear that made him think of taking Jaipur and Jodhpur under British protection, with the intention of using them as safeguard against the Maratha influence. Wellesley therefore made a direct approach to the two chief through their *Vakils* stationed at Calcutta.[354] On getting the hint, Pratap Singh wanted the Company to be more clear and explicit in terms, as he feared that secret negotiations might harm his understanding with Perron and the Marathas.[355] Hie Governor-General conferred full rights on General Lake to effect the treaty whereupon Mr. Graame Mercer, a surgeon at Hyderabad, was appointed to conduct the negotiations.[356] The Governor-General also addressed a letter to Pratap Singh enclosing the draft of a treaty with the same. Before the draft could reach Jaipur, however, the Maharaja breathed his last on 10th August, 1803.[357]

Meanwhile, a war with the Marathas was started on 7th of August.[358] Jaipur remained neutral in the conflict. Lord Lake could suppress the Marathas,[359] and the French also lost at Panipat, Jagat Singh, son and successor of Pratap Singh, congratulated the Governor-General at the fall of Delhi.[360] He attributed the delay in signing the treaty to the premature death of his father, and expressed his desire to resume negotiations. *Vakils* were sent in the company of the Maharaja's Portugese physician Dr. Xavier de Sylva[361] to start negotiations, which lingenered on for a considerable period of time. An interesting interlude[362] between the earnest negotiations and the actual signing of the 'Treaty' was presented by the Holkar who tried to fan 'Hindu' feelings against the British through his *Vakil* Khanderao. The policy worked well and nationalistic views were stimulated. Rao Shambhu Singh[363] was the only one who favoured an alliance with the British. He was taken to be 'the only respectable man in the *Darbar*' by General Lake. The East India Company, though anxious to form an alliance, accused the Maharaja of delaying tactics. But ultimately the treaty was signed on the 12th December 1803.[364]

Unfortunately, this treaty did not last long and was arbitrarily revoked by the British in 1806 A.D.[365] Though this action was due to the changed policy of non-commitment by Lord Cornwallis, who had succeeded Lord Wellesley, excuses were bound to put Maharaja Jagat Singh on the wrong side, branding him as a defaulter, which was not true.[366]

During the period from 1806-1818 A.D. the British maintained an indifferent attitude towards Jaipur. But they never allowed any interference in Jaipur affairs rather on their own or by any of their allies. The Rao of Macheri had to evacuate the forts of Dubbi and Sikrai which he had illegally snatched from Jaipur, when pressurised by the British. Similarly, recognition was not granted by them to the posthumous son of Prithvi Singh, a pretender to *the gaddi* of Jaipur.

Another notable event was that of Thakur Shyam Singh[367] of Bissau in Shekhawati, who had looted property and held some prisoners from the frontier villages of Bahal and Parasrampur belonging to the British. Under pressure from the British, Maharaja Jagat Singh had to persuade Shyam Singh to return property and prisoners, and both of them had to give a written guarantee for not repeating such incidents. But Jagat Singh's own appeals to the British for help against the Pindaries and Sindhia went unheeded.

Disgusted with the circumstances, his prime minister, Sheonarain Misser ended his life by swallowing a powered diamond.[368] His son, Ganesh Narain Misser, supported by Abhay Singh, the chief of Khetri, also made desperate attempts to win over British support but could achieve no success.[369] Another faction headed by Manjidas and Rao Chand Singh was able to win the confidence of the Maharaja, who installed Manjidas as

Prime Minister. This faction followed the policy of non-appeasement and resolved to face all intruders. Their attitude towards the British, though cordial, was not to stoop down and beg for an alliance.

Marquess of Hastings,[370] who had by now succeeded as Governor-General did not like the Company's policy of non-intervention. He was for taking the Rajput States under British protection with the ultimate view of suppressing the growing power of Amir Khan. Sir Charles Metcalfe,[371] the Resident at Delhi, was already eager to woo the cause of the States. He, therefore, advocated the policy of alliance. Negotiations were set afoot on both sides. The stiff attitude of Manjidas and Chand Singh[372] at Jaipur and the question of the amount of tribute payable to the British were responsible for delaying the issue. Final shape to the treaty could be given on April 2, 1818,[373] with the arrest and imprisonment of the nationalistic Manjidas,[374] as also to the attempts of the British to woo the estates of Uniara and Khetri with a view to granting them recognition,[375] independently of Jaipur.

Soon after signing of the treaty, Sir David Ochterlony, the Resident, visited Jaipur and all the nobles were invited to attend a special *Darbar*[376] when a draft letter was put up for the signature of the chiefs in confirmation of the treaty. The letter,[377] among other important points, contained a solemn undertaking on the part of the nobles that they would obey the Maharaja, would surrender all recent usurpations, and would render service agreeably to the usage of the *Darbar*. The Maharaja also gave a verbal assurance to the nobles of his 'intention to continue every chief in the enjoyment of his ancient rights and domains.' This move was opposed by some of the nobles who did not affix their signature, but the difficulty was overcome by the British Resident, and every noble of note fell in line.

A notable event was that of Bharat Singh of Ladana[378] who had defended Madhopur against Amir Khan. He refused to sign, but had to surrender when an attack on him was ordered by Ochterlony.

Hardly eight months had passed when Jagat Singh breathed his last[379] in December 1818, and a State of confusion and turmoil developed. The chief had left no heir. Nazar Mohanram, a powerful enunch in the royal seraglio, called a boy named Mohan

Singh, from the Narwar[380] house of the Kachhawahas, and installed him as Man Singh II. He declared that the late Maharaja had so desired. He was supported by some of the highly placed officials and nobles, including the Rao of Uniara, with their own interests to serve. The adoption was also approved by the British authorities at Delhi.[381] Events suddenly took an adverse turn when a Bhatiani queen of the late Maharaja announced her pregnancy which was duly verified by the wives of some of the nobles. The birth of a male chid to her bought all confusion to an end. The infant prince was named Sawai Jai Singh II.[382]

As the administration was now run by the queen from behind the curtain, the system gave a chance to opposing factions of nobles to come in open clash with each other and to the British to make frequent and unwarranted interference in the internal affairs of the State. Some of the most important events of the period from 1818 A.D. to 1858 A.D., when the regime of the East India Company ended, may be listed as follows:

1. Mohanram Nazar[383] was charged with corruption and nepotism and dismissed by the queen-mother and Rawal Bairisal, despite opposition from David Ochterlony. The Nazar was also supported by Megh Singh of Diggi and some other prominent nobles. This incident marked the beginning of the formation of factions among the nobles.

2. Sir David Ochterlony[384] discussed the policy of administration with the new Prime Minister, Rawal Bairisal, and it was decided that all Khalsa lands usurped by nobles would be taken over forcibly, bribery would be banished, and all officers would be required to render accounts regularly and punctually. A draft[385] to this effect was prepared and signed by all nobles, officers and mutsaddis, pledging their loyalty to the Queen-mother.

3. Captain Steard assumed charge of the office of the Political Agent and connived in the policy of alienation of the Queen-mother from her high officials. Though the Resident also doubted the capacity of Rawal Bairisal, he was retained as a stooge, to further their interests. The Agent disapproved the queen-mother's plan of appointing Jhuntharam but she succeeded in having her say.[386] Rao Chand Singh Gogawat,[387] an influential noble, was on the side of Jhuntharam.

4. In 1822, Rawal Bairisal, with a view to subduing Rao Raja Lachhman Singh of Sikar,[388] who was siding with the Queen-mother against him, planned an attack on Khandela to wrest it from Sikar. The British lent the support of their own troops to Bairisal. The Rao Raja rushed to the Queen-mother and surrendered the keys of the fort and his sword to her.[389] The matter was settled by the Queen-mother on the payment of rupees one lakh as Nazarana, and on his agreeing to pay Rs. 1,29,000 annually.[390] This incident exposed the partisan attitude of the British.

5. In 1823, Rao Raja Bhim Singh of Uniara died and was succeeded by Fateh Singh, his adopted son, Jhuntharam deputed his relative, Sheolal,[391] to receive the tribute from him and also to bring reconciliation between contesting parties. Sheolal, however, made himself as Mukhtiar of the Thikana and ousted the previous hand. The aggrieved party approached Captain Stewart who demanded an explanation from the State in the matter. He also sought permission of the Resident to proceed personally to Uniara which was accorded. The direction given by Ochterlony in the matter was totally opposed to their action of military assistance in the case of Sikar. Moreover. Ochterlony desired the Agent 'to place Uniara an independent of them (Jaipur) as can possibly be effected.'[392]

6. It was a natural outcome of such prejudices on part of the British, and their out and out support to Bairisal, that on the threat of his resignation, he demanded dismissal of the Darogha and Naib Darogha of the place,[393] and removal of Rao Chand Singh of Dooni and Thakur Megh Singh of Diggi, who were looked upon as supporters of the Queen-mother. The Queen-mother was clever enough to call Bairisal and make him agree not to insist on his demands. The Agent was non-plussed at this move.

7. In 1823, at the instigation of Rawal Bairisal, David Ochterlony addressed a nasty letter[394] to the Queen-mother, casing aspersions on her character, and asking her to mend her ways in the management of the zenanah, and submit a certificate signed by all the chiefs to that effect. He also made other impolite and wild accusations. Ochterlony, however, rejected Bairisal's proposal to oust the Queen-mother from power with an armed

intervention. On the departure of Ochterlony from Jaipur, the Queen-mother took a stern action by dismissing Bainsal and appointing Thakur Megh Singh as Prime Minister. Bairisal shut himself in his city-residence and was guarded by his retainers. He sought protection from the British.[395]

8. On receipt of directions from the Governor-General, the Queen-mother, after much resentment, again patched up with Bairisal and installed him as *'Kill Mukhtiar'* with full powers. Stewart held a special *Durbar* on this occasion and warned[396] the nobles that disobedience of the Rawal's orders would not be tolerated.

9. The Political Agent, in order to capture 'Lamba' for sent British troops from Naseerabad. Despite repeated effort by the Queen-mother to have the case finalised in a peaceful manner, Stewart was bent upon a vindicative action against Megh Singh of Diggi which took the form of an armed attack. The Khangarots defended the stronghold most valiantly and preferred to lay clown their lives to keep their honour, instead of making a cowardly surrender. This action of the Agent was censured by the Governor-General, and the cost of the troops had to be paid by the Jaipur Government.

10. When Major Raper replaced Stewart as Agent, several battalions in Torawati[397] revolted for non-payment of wages. The mutineers marched on the city to demand payment. To meet with the situation, a conference[398] of the nobles was called by the Queen-mother. This action was objected to by Major Raper. It was alleged that the Rawal's emissaries actually offered less payment to the mutineers while receipt for a bigger sum was desired.[399] A detachment of British troops was called from Naseerabad to meet the situation. Rawal Bairisal and Thakur Kishan Singh of Chomu were frightened and sought protection from the Agent.[400] Once again, a conference of the nobles was summoned by the Queen-mother. Raper objected to this move and threatened[401] to leave the place and report the matter to the higher authorities. The Queen-mother appointed the Thakur of Bichoon as commander of the State forces.[402] On the arrival of Sir David Ochterlony on the scene, the matter was settled and Thakur Megh Singh[403] was allowed to continue as 'Mukhtiar' with some curbs on his powers.

11. Under orders from the Governor-General, Bairisal was given a preferential treatment. He was allowed to have his vakils[404]stationed at the Agency, and no action was taken on his misdeed and embezzlements.[405] This was the price paid to him for making himself an instrument in the hands of the British.

12. Major Raper was replaced by Captain Low.[406] The controversies of Jaipur, however, knew no end. Another item added to the confusion was the demand of the Agent for public appearance of the prince,[407] who was of seven years by now. A conference of the nobles was, therefore called.[408] The Rajawats sided with the Nathawats. The conference decided that once the prince appeared in public the queen-mother would not be able to exercise her authority. Another such conference,[409] attended only by the Tazimi nobles, again decided by a majority vote that there was no such tradition of the nobles deciding upon the prerogative of the Queen-mother. Prompted by this decision the Queen-mother made some sweeping changes. She installed Rao Chand Singh[410] as *'Mukhtiyar'* in place of Megh Singh of Diggi. The prince appeared in the *Darbar* which was attended by the Resident and the agent.[411] Bairisal and his followers did not attend, though they were invited.

13. The British authorities created a separate category of guaranteed nobles who were opposed to those on the side of the Queen-mother. Representations were also made to the British to allow the nobles to settle their disputes by violence,[412] in case the Company was not prepared to listen to them.

14. When collective opposition did not bear fruit, individual attempts were made to defy the authority of the Queen-mother. Thakur Bhopal Singh of Jhilai complained that the State troops led by Rao Chand Singh committed excesses in his area and looted property.[413] A claim was preferred for Rs. 40,000. Captain Low himself visited the village concerned and asked the State to pay Rs. 7000[414] as compensation. This interference in the State affairs was uncalled for and was resented.

15. Another such case was that of the Raja of Lawan,[415] who faced an armed attack by the State troops for default of non-payment of arrears of tribute. The incident took a serious turn when the Raja fled to the adjoining State of Karauli and managed an attack on Jaipur territory by his supporters, which necessitated a counter attack by the State forces.

16. Rawat Ranjit Singh of Dhula[416] was another guaranteed noble of the Rajawat clan who was persuaded by the political agent to pay the arrears of Rs. five thousand to avoid realisation by force.

17. Four battalions of the State forces stationed at Isardah and Shekhawati revolted[417] for non-payment of salaries, and marched to Jaipur. The Political Agent sat silent and refused to intervene till the arrears were not paid. This action was in sharp contrast to the earlier one when the Agent had taken an active interest and called the British troops, when Bairisal was the Prime Minister.

18. When Jhuntharam[418] was again elevated to the post of Prime Minister, he promulgated laws to make all nobles responsible for any losses sustained by their subjects, or by those of other areas passing through their territories, on account of looting and other activities of highandedness.[419] The Political Agent, while not objecting to the scheme, refused to associate the British with such a move in case of any opposition by the guaranteed nobles.[420]

19. Another of his actions was that of reduction of garrisons[421] at Khalsa forts, which were raised and deputed by the nobles possessing special *jagirs* on that account. Though the Political Agent did not approve of this action, the Governor-General advised non-interference in such affairs. He was also of the view that the British had never given any assurance in such cases to the guaranteed nobles. A reaction to this policy took place at Ranthambhor[422] where a number of disgruntle nobles maintained their garrisons. Though the British authorities did not interfere, they issued a warning to the nobles of the guaranteed list, that the protection offered to them would be withdrawn if they persisted in such activities. Thakur Bahadur Singh and his son Bhopal Singh of Jhilai, Thakur Nawal Singh of Sali and another Rajawat Thakur Zalim Singh, were thus deprived of the benefit of protection. Rawal Bairisal was also reprimanded for his involvement in the affair, and was asked to withdraw his *Vakil*[423] so far deputed at the office of the political Agent.

20. Raja Bakhtawar Singh of Khetri,[424] when asked to pay his huge accumulated arrears of tribute, approached the British

Government to afford him protection against unexpected armed attack by the State forces. The Agent refused to do so and advised him to settle the matter with the State Government as such a protection was possible only in the case of the territory of Kotputli.

21. Interfering in the dispute between Uniara and Tonk over the place named 'Bhumora', granted by Sawai Jai Singh III in lease to the Uniara, the British held that the Uniara Rao, as a lease holder, was a feudatory of Tonk. They not only refused help but even directed the State Government not to send any-military assistance to the Rao. Thus, the district was alienated to Tonk despite all protests.

22. The growing disorder and marauding campaigns by the Shekhawati nobles attracted the attention of the British Government. When Jhuntharam detailed a contingent to suppress and even expel some of the notorious ones they took shelter in the neighbouring States which refused to surrender them. Approaches to the British authorities bore no fruit, as they were on the look out for the slightest excuse to jump into the arena. Ultimately the Company had its way and the districts of Shekhawati and Torawati were taken over,[425] with all their tributes. Subsequently, a brigade known as 'Shekhawati Brigade' was also created under Captain Forster, an Englishman. The expenses of this brigade were realised from the nobles in the name of *'fauj kharch'*. Bairisal also armed the Brigade further at the expense of the State Government, which pleased the British authorities.

23. A Council of Regency consisting of the Rao of Manoharpur, Rao of Dooni and Thakur of Sali, and headed by Rawal Bairisal, was formed. The Rawal also managed to have himself appointed as *'Mukhtiyar.'*

24. The Agent's assistant Mr. Blake[426] became a victim of public fury and was killed. A trial court[427] consisting of the Thakurs of Pachewar, Mandawa and Sali and a representative each from Jaisalmer and Bikaner was constituted which pronounced the judgment. A Rajput named Bhawani Singh, who had attacked the Political Agent with a sword, was instantly caught and imprisoned.

25. The Queen-mother appointed Rawal Sheo Singh[428] as Mukhtiyar on the death of his father Rawal Bairisal. In the

changed circumstances the British thought it expedient to have a permanent Agent stationed at Jaipur, and Major Ross[429] was nominated for the post in 1838 A.D. The Rawal and his brother; Lachhman Singh of Chomu, were called by the Queen-mother and asked to sign a bond of loyalty[430] to her which they refused.

As they were supported by the British, they were in a position to defy the authority of the Queen-mother. This move, when known to the Agent and the Resident, made them act vigorously to deprive the Queen-mother of all powers.

26. There was another mutiny[431] at Ramgarh (Sikar) where the troops revolted owing to the non-payment of arrears. British troops were called from Nasirabad and the issue was settled by payment of arrears. The Rawal dismissed the commander of State forces and appointed his brother Lachhman Singh[432] in his place.

27. For the first time a list of Kotries[433] was drawn up by Major Ross with a view to including some senior members in the Council along with the Nathawats. The Council was headed by the Agent himself and its other members were Rawal Sheo Singh as Hazur Musahib, Lachhman Singh of Chomu as Fauj Musahib.[434] Thakur Bhopal Singh of Jhilai, Thakur Sur Singh Chaturbhujot and Thakur Sumer Singh Khangarot. Thakur Megh Singh of Diggi, a staunch supporter of the Queen-mother, though the most prominent of the Khangarots, was knowningly avoided. Two more favourites of the Nathawats, the Rawal's brother Bahadur Singh and Thakur Nawal Singh,[435] were put in charge of two very important departments of the army and the civil courts. The Council had practically no powers except in trivial matters and that of advising the Agent. All important decisions were taken by the Agent, as deemed suitable by him.

28. An interesting incident was that of Thakur Megh Singh of Diggi who visited Col. Sutherland[436] at Ajmer and offered his assistance in the management of the State. He bore a letter from him to Major Ross. When Major Ross came to know of the fact he asked Megh Singh not to proceed to Jaipur. The haughty Thakur, however, did not care. The affair was mishandled on both the sides, and ultimately the Thakur had to retire to his village, and his associates were persuaded to disperse from Dudu.

29. When the services of the Shekhawati Brigade were needed for an armed intervention in Jodhpur affairs, Alwar[437] offered assistance of its troops to the British. The 300 soldiers from Alwar were advised to be sent to Jhunjhunu. But the move was much opposed by the Nobles' Council, taking it as an insult to Jaipur. Consequently some of the Jaipur forces were spared for the purpose.

30. The Nathawats now thought of taking vengeance on two other Thakurs, Chiman Singh of Sahiwar and Bhim Singh of Mandha[438] by involving them in the Black Murder Case. When called at Jaipur, they fled away and began carrying depradations in Malwa and on the roads leading to Jaipur. They were persuaded by Sutherland and Thorsby to give up the practice. After sustained efforts to rehabilitate them it was ultimately decided to restore their jagirs in 1841 A.D.

31. In 1840 A.D. the fort of Kalakh[439]which originally belonged to the Khangarots and was taken over during the reign of Maharaja Pratap Singh, on account of the marauding activities of the noble, was forcibly occupied by the disgruntled Khangarot claimant Thakur Kishan Singh by bribing the Nathawat Kiledar stationed there. Forces from Jaipur and Nasirabad along with the Shekhawari Brigade, marched on him and the fort had to be surrendered.

32. Major Thorsby was succeeded by Captain Ludlow[440] as Political Agent in 1844 A.D. He introduced certain reforms which were widely appreciated. Infanticide and *Sati* custom, prevalent among the Rajputs, were prohibited. Laws were also promulgated for limiting the amount of *'tyag'* which was demanded from the nobles by Charans, Bhats, etc on the occasion of marriages of their sons and daughters.

33. Ralo Raja Lachhman Singh of Sikar[441] had alienated some villages of the value of Rs. 60,000 to his illegitimate sons which they were not entitled as per usage. His successor Rao Raja Rampratap Singh claimed these back. Forces were therefore sent which were opposed by the occupants. Desperadoes like the notorious Dungar Singh were also at their back. The opponents were subdued and Dungar Singh[442] was jailed at Agra. He was somehow released by his associates. They looted merchants and bankers. The government treasury at Nasirabad Cantonment[443]

was also looted. The Rao Raja of Sikar was asked to make good the loss by the attachment of the property of the offenders. The Nathawats played another trick by alleging that Bhim Singh,[444] son of Megh Singh of Diggi, who was then a member of the Council, had harboured some of the culprits in his village. He was thereupon ousted from the Council and four of his villages were resumed. There was, however, no truth in the allegation, as Bhim Singh was then residing at Jaipur as a member of the Council. Dungar Singh was ultimately caught[445] and handed over to Jodhpur to be dealt with by them as they liked.

34. A case of adoption was approved by Captain Richards, the Agent himself, without prior reference to the Queen-mother. The Rao Raja of Sikar had died issueless and his step brother[446] was recommended by the Agent.

35. In 1846 Sutherland found that Lachhman Singh of Chomu,[447] as Commander of the State forces, was keeping the Maharaja and the Queen-mother in a State of fear. He immediately removed him from the post, and introduced two more members in the vacancies. Raja Hardas of Lawan[448] was posted as Commander while Thakur Bhim Singh acted as a member of the Council. The Nathawats naturally felt insulted and so retired to their *jagirs*.

36. During 1844 A.D., Major Ludlow appointed five munsifs to investigate the charges of embezzlement[449] and malpractices against the Nathawats. It was discovered that they had misappropriated a huge sum of over three lakhs of rupees. They had also appropriated certain villages. About half of the embezzled amount was recovered from the Nathawats. Rawat Ranjit Singh Rajawat[450] was appointed commander of the State forces in place of Thakur Bhim Singh of Diggi.

37. Maharaja Ram Singh was invested with full powers in the year 1851 A.D.[451] but the actual power was still wielded by Rawal Sheo Singh. The retiring Agent Mr. Richards[452] was accused of bribery and corruption, as recorded by Mrs. Harvey[453] who visited Jaipur in 1851 A.D. This fact was further corroborated by reports received from the Raja of Sikar and Major Burtion, who had officiated as Agent during his absence. Sir Henry Lawrence, Agent to the Governor-General, described Rawal Sheo Singh as the worst type of administrator.

38. In 1851 A.D. a conflict arose between Uniara and Tonk over a village,[454] which was ultimately settled by the meditation of the Agent, by affecting mutual exchange of territories.

39. In 1855 A.D. some daring robbers were reported, and it was found that the Shekhawati nobles[455] were actively involved in them. Thereupon an attack was made on the fort at the village of Khyali[456] in Shekhawati and seventy-one dacoits were rounded up. Later in the same year Ram Singh, Jawahar Singh and many others were also arrested.

40. The Maharaja of Jaipur sent 5000 troops to the British to maintain order in Mathura and Gurgaon. The Thakurs or Dudu. Boraj, Ladana and Lawa accompanied them.[457]

41. During the mutiny of 1857 A.D., when the Maharaja himself offered full facilities to Captain Eden and his family, Rawal Sheo Singh[458] though no more a minister, was openly acting as a leader of the faction which wanted extermination of the British from India. He was, therefore, asked to keep out of Jaipur. He is also believed to have offered *'Nazar'* to Bahadurshah, the last Mughal Emperor.[459] Thakur Lachhman Singh of Chomu, who was now the minister, did not follow him and remained loyal to the British. Even the districts of Shekhawati and Torawati,[460] which were expected to go up in flames during the mutiny, remained extremely calm and quiet. The regime of the East India Company came to an end in 1838 A.D. when the mutiny was successfully crushed.

This lengthy exercise in relating the events during the last forty years (1818 A.D. 1858 A.D.) helps us in determining the attitudes of the Kachhawaha nobles towards the British Authorities, in a number of ways. The most important point to be noted is that the traditional loyalty of the nobles to their liege-lord and submission to his will were seriously disturbed by the wilful intervention of the British in the internal affairs of the State. The constant State of minority and the weak administration of the royal ladies added to the woe. It gave ample reasons to the British representatives to meddle in the State affairs. This part played by the British created distinct sections of disgruntle nobles. Formerly they had to beg the chief's favour, sooner or later, for settlement of all grievances, as also for forgiving of their faults. There had been long standing traditions in all these respects, and all disputes were settled in a customary way. Usually, other nobles offered their assistance in such matters and the chief was persuaded to accede to their requests. It was, as a matter of course, a regular feature. Even during exceptionally able administration, as that of Sawai Jai Singh II, such incidents often took place.[461] It was but natural in the set up of class predominance as that of the Rajputs.

After the treaty of 1818 A.D., there being practically no prince to meet and talk with, and the Queen-mother being approachable only through her favourites, the nobles found it easier to turn to the supreme authority for relief. Thus, the very first attitude adopted by the nobles was that of favour seekers. The nobles knew very well that the British were the most powerful in the country. They had successfully subdued the Marathas and the Pindaris, who had played havoc in the State and kept the nobles in constant fear of devastation and humiliation. The days of the great Mughals had almost ended. The native princes vied with each other in seeking British protection, which had resulted in the so-called treaties of subordinate co-operation. Considering such developments the nobles wisely thought it prudent to lay themselves at their feet, as they did to their liege-lord.

The natural lust for power has always created factions in all societies, irrespective of their callings and status. It is all the more true in the sphere of politics. Even during the days of the princes there were parties among the nobles. The Shekhawats and the Narukas[462] were always counted among the stark opponents of the ruling chief, and some of them had occasionally to suffer for this attitude. The court circles in any system of government are prone to influences wielded by various shades of opinion and different vested interest. The political agents were no exception to these generalisations. This background leads us to the view that the British authorities went out of their way to support the Nathawat brothers and see them placed in power.

The British were a shrewd people and their motives throughout was political gain. No other consideration weighed with them. The unusual support lent to the Nathawats was intended to use them as instruments in gaining, hold of the state, by gradually diminishing the powers of the chief and his favourite nobles. Every nobles was fully acquainted with this fact, and no opinion was left to him but to join the Nathawat faction or to be a silent spectator. Still, there were some zealous nobles who sided with the ruling chief, not caring for the consequences. The Gogawats and the Khangarots were prominent among them. The Shekhawats were also opposed to the Nathawats, who had the Rajawats as their allies. The most daring among the dissenting nobles was Thakur Megh Singh of Diggi whom the political agents always dreaded. He was, therefore, made to suffer at their hands. The events of Lamba and Kalakh speak of the daring and heroic attitude of the Khangarots. Bhim Singh, son of Thakur Megh Singh, had to lost his seat in the Council and was deprived of four of his villages for the alleged shelter granted by him to the desperadoes of Dungar Singh's gang. Theirs was the uppermost nationalistic group that frightened the British authorities.

Despite all these adventures of the anti-Nathawat faction, and their secret designs, by way of planned attempts at mutiny and other conspiracies to over throw them or bring them into ill-repute and consequent disfavour of the Company, they failed miserably in dislodging the Nathawat brothers. The partisan and biased attitude of the political agents was evident in their actions. The fact that a noble should be allowed to have his *Vakil* at the Agency, and the one representing the Queen-mother herself should be rejected, is enough proof of the British attitude. Time and again, the political agents not only disapproved of actions taken by the Queen-mother and her favourite nobles, but also caused hindrances to make them unsuccessful. On the other hand, they had no hesitation even in calling the British troops from Nasirabad to support all actions of the Nathawats and crush those of their enemies. The forty years of reign of the East India Company over Jaipur is full of glaring example of its desperate attempts to wrest power from the rightful hands.

In the circumstances, the aggrieved nobles, who could not get justice from the ruling chief, had to turn to the Political Agents for relief. Their cases were eagerly taken up by the Agents and penalties were imposed on the State Government. But this was done only when the Nathawats were not at the helm of affairs. The instances of Uniara and Jhilai may be quoted in support of this contention, while those of Lamba and Khandela may be taken as proof of the action initiated by the Nathawats. The Queen-mother also did not lag behind in finding excuses to take the pro-Nathawat nobles to task and wreck vengeance on their holdings. Such actions tended to widen the gulf occasionally, while at others the intimidation was fruitful.

Though the pro-chief and anti-Nathawat group was duly supported by the traditional official class, such as that of the Sungahees, their Rajput feeings were often hurt by the over-whelming predominance and power wielded by the Sungahees. It was a well considered opinion that the Rajputs in general were ill-suited to civil posts, being uneducated and of martial temperament. Still, they were aspirants to high administrative posts as well, besides those of army commanders. This attitude was in sharp contrast to the State of affairs which forced them to have their own lands managed by officers of the merchant class. They were, thus, driven to oppose the Sungahees and his powerful associate, Rupan Badaran which resulted in their down-fall at the hands of the British.

The more practical of the nobles, such as the Shekhawats, adopted other methods to achieve their gains. They made earnest attempts to win favours from the Political Agents by greasing their palm.[463] Cash and jewellery were offered besides other presents in kind. Testimony to these practices was given by Mr. Burton, a relieving Political Agent, himself, and was corroborated by an impartial lady Mrs. Harvey.[464] There are grounds for the assumption that many other Political Agents and their relations were supposedly involved in such affairs. Letters recently discovered from the archives of some of the nobles throw light on the issue. Such letters may be treated as attempts at befriending some influential Englishmen or at developing traditional brother-sister relation with some highly placed lady,[465] with the ultimate view to winning favours from the person in power. Even the Nathawats entertained the Agents lavishly at their home-town.[466] More of such examples can be easily dug up from the mass of Thikana-papers of the last over three centuries, lying uncured for in a hopeless condition with the ex-nobles.

The general attitude of the nobles towards the British was that of overawed submission and complete surrender. Even those who formerly braved the forces of their liege-lords, found it impossible to think of facing the British. They knew very well that the British were the supreme power in India, and no sane person of humble means and limited power could defy their authority. Those who did so were doomed. Those who hold[467] that the dacoits of Dungar Singh, Jawahar Singh group were guided by nationalistic ideas, and on that account were prompted to defy the British, seem to be misinformed. There has been a long standing tradition of such outlaws, called Barothia,[468] in all ages. The group represented some petty disgrunted nobles of Shekhawati who were joined by some free booters of the marauding spirit. Merely to be able to get released from the British prison, and to decamp with the amount of salary to be disbursed to the British soldiers at Nasirabad, offers no positive proof of their so-called nationalistic ideas. The innocent inhabitants and merchants of the States of Jodhpur, Bikaner and also of the Shekhawati region, were the main prey of their ruthless action.[469] There were no high-minded ideas to back their drastic action. There is irrefutable evidence of their kidnapping of ladies[470] of wealthy merchants on promises of payment from interested quarters. It would, therefore, be erroneous to regard these dacoits for 'freedom fighters.' The masses in Rajasthan never took them as such, though their memorials were visited in the customary spirit of hero-worship.[471] It has been adopted as a recent fashion to dignify all such cases as those of freedom-fighters.

We have earlier seen that an alliance with the British was necessitated by the circumstances pressing the chiefs of Jaipur for protection from the ravaging raids and ever-increasing monetary demands of the Marathas and the Pindaris even at that time, when nobles like Rao Shambhu Singh Gogawat advocated an early alliance in 1803 A.D.[472] there were others who endorsed the feelings of Hinduism, generated by Khanderao, an agent of the Sindhia. Again, when the Treaty of 1818 A.D. was to be finalised, the faction led by Rao Chand Singh and Bakshi Manjidas was not in favour of yielding to the terms dictated by the British representatives. But poor Manjidas was imprisoned for his views and Rawal Bairisal got the upper-hand. It was the Rawal who signed this document[473] of bondage, and this was the reason that he got favours from the British.

Incidentally, the temple[474] owned by the nationalistic *purohit*, Manjidas had the credit of being the place of murder of 'Black.'

Treating themselves as the suzerain power the British were practically behaving like the Mughal over-lords. In the same arrogant way they threatened the nobles, and even the chiefs, with dire consequences in case of their failure to obey. As it was a foreign and alien power, whose nature was not known to them, they just followed their liege-lords. Such letters containing threats were also addressed to defaulting nobles[475] individually. The Political Agent violated all decorum and etiquette when he verbally threatened all nobles assembled in the Darter and demanded their acquiescence to the orders of Rawal Bairisal. This shows to what hopelessly low levels Rajput nobles had descended.

Had there been the slighest feeling of opposition to the British, it would have found ample avenues of expression during the mutiny. On the contrary, the nobles, when asked by the liege-lord, escorted them and their troops to safer destinations. Even the so-called rebels of Shekhawati remained silent spectators of the scene, when a major part of the country was ablaze with the sacrificial acts of national heroes. This shows that the nobles completely lacked such feelings.

In comparison to this attitude of the nobles, the general public of this State of the Kachhawahas displayed a profound sense of national honour in their own way. The people of the city avenged the wrongs done to the State by the Sindhia by killing 1500 of his men.[476] Similarly, public fury was responsible for killing the assistant of the political agent, Mr. Black, who riding on an elephant with a blood stained naked sword in his hand, drove openly into the market with his British arrogance.[477] This haughtiness on his part doubled the suspicion of the public who took him as an assailant of the young prince. No noble worth the name could risk his life for such a cause.

The British always acted as a shield to their favourite nobles. They easily extended them guarantee[478] of their life and property in the name of British honour, in case of any adverse turn of events. This list of guaranteed nobles went on swelling gradually, thus adding up to the group led by the Nathawats. As opposed to it, there was a list of prescribed[479] nobles who were to be harassed, one way or the other, for their siding with their liege-lord.

It was the determined policy of the British to establish their authority in the country with whatsoever means they had to adopt. Once, when finally and fully put in the saddle they were confident of crushing all opposition. With this end in view they accommodated. Amir Khan by granting him a permanent State of his own. On those very lines they tried to pacify some of the rebels from the Shekhawat and the Khangarot clans. Shyam Singh of Sikar, who was a fierce marauder, was recommended for a grant of eleven villages from Sikar and also for a *'Tazeem'* by the chief.[480] Mr. Forster, the Commander of Shekhawati Brigade, found it difficult to pacify him in any other way. Similarly, the Khangarot of Mandha and the Shekhawat of Saiwar also had to be put in charge of their jagirs which were wrested from them at the instance of Bairisal. The Bhomias and other rebellious Shekhawats were also provided with jobs in the army for which one corps of cavalry and two regiments of infantry were raised in the Shekhawati Brigade.[481]

The nobles were not permitted even to entertain their nearest relations, in case the latter were opposed to the British. Maharaja Kishore Singh of Kota was disgracefully turned out of the State and his relative, the Thakur of Jhilai, could not show the customary courtesy to him. Similarly, the granting of shelter, the most honoured of the Rajput customs, was also no longer in their hands. Bhim Singh Khangarot had to suffer on this very account, as it was alleged that Dungar Singh and his party had got shelter with him. Even as early as 1786 A.D., Maharaja Pratap Singh had fallen prey to the British policy when he surrendered Wazir, the Nawab of Oudh, despite desperate beseechings and implorings of the latter's mother, coupled with the offer of enormous wealth for the cause. That incident marked the start of the steep down-fall to which the Kachhawaha character was doomed. This cowardly behaviour of the nobles stands in sharp contrast to that of the pre-treaty days when the Shekhawati nobles carried depredations into British territories and had to be persuaded by the chief to return the looted property and persons held in bondage. The same Shekhawats were made to contribute to the *'Fauz Kharch,'*[482] levied on them for the disorder prevailing on account of their unlawful activities, which had to be curbed by armed intervention.

As in the political field, the nobles did not show any sign of opposition to Ludlow's social reforms which concerned them. Maybe it was with a view to flattering the Agent that the Thakur of Jhilai, a Council member, was the first to support[483] the new law against *sati.* However praiseworthy may be the attempts of the British Agent, it seems that the nobles did not think it wise to raise any voice of protest, only for fear of their falling into disfavour. It should, however, be admitted that the laws against *Sati,* infanticide and *Tyag* were meant for the good of the Rajput community as a whole.

That the British wanted the authority of the nobles to be gradually reduced was no longer remained a secret. The pledge signed by the nobles to restore all *khalsa* lands and torts usurped by them during Jagat Singh's time, the plans envisaged by Jhuntharam to reduce the strength of garrisons manned by the nobles and their employees on the State forts, and the policy to make them responsible for all losses incurred by the travellers, merchants and the public in their territories, had the tacit approval of the British. All these were intended to undermine their strength.

On the other hand, the nobles were encouraged to assert their rights in the administration of the state, thus curtaining the chief's powers. With this view they invited conferences of the nobles, more than once, inviting their opinions in the internal affairs of the State which were strictly under the prerogative of the Prince and to which no such precedent existed in the tradition. The policy failed miserably and the British could never muster a majority strength in their favour. The practice had to be given up for this very reason.

This discussion may be summed up with the remarks of Sutherland,[484] Political Agent to the Auditor Governor-General, who said that the Kachhawaha nobles were narrow minded, selfish to a degree and jealous. They had deep rooted hatred of one another on account of a long period of misrule. Though there were men of great experience who were associated as councillors, they were not meant for business." Col. J.C. Brooke,[485] quoting Capt. Low, also adds that "there could be no cordiality amongst a class like the chief in Rajput state, born by mutual rivalries and jealousies, and possessing so little principle or patriotism, as to be willing to sacrifice everything to self-interest; whilst their timidity would not allow them to give utterance to their real feelings. Selfish and fond of ease, Rajput chiefs are willing to submit to any amount of degradation from their sovereigns, so long as their patrimonial estates are not interfered with." No better comment than this can describe the Kachhawaha nobles.

VI

Dynastic Problems

The dynastic problem may be studied from various angles. The clan-fraternity, matrimonial alliances, laws of succession and adoption, cases for ostracizing and provision for arbitration are the pivots around which the entire problems revolve.

We face two notable events creating dynastic problems till we come to Bharmal (1547 A.D.), who may be treated as the first chief to make basic changes of policy, which we will presently discuss. The first one of the above-mentioned events occurred during the time of Kachhawaha Malasi,[486] who had 32 sons. Finding it difficult to provide them with land to subsist on, he managed to get them mixed up with the castes of non-Kashatriya origin, Accordingly, they were enrolled as tailors, goldsmiths, dyers, barbers, Banias, Jats, Gujars, etc. This was ostracized indeed so far as the Kachhawaha dynasty was concerned. The second one was an isolated case of conversion to Muslim faith. A young prince, Gopal[487] son of Jonsi, committed the sin of killing a calf while hunting, and he was, therefore, declared an outcaste. The Khanzadas of Indore (Mewat) offered their daughter and land to him. He was finally merged with the Khanzadas. His progency came to be known as *'Dehgal Meos.'*

Bhar Mal, the first architect of the State of Amer during the Mughal period, is said to have stirred up a number of dynastic problems. It is alleged that he blowed on Asakaran for having defiled[488] the sacred seat *(Gaddi)* of the Kachhawaha chief by seating his brother-in-law in his lap while occupying the same. It was an evil design on the part of Bhar Mal and his supporters to force to bathe in the Ganges to expiate the sin so committed. However it seems reasonable to conclude that the seat of the clan-chief can in no case be shared by any one from outside the clan. No such case was seen repeated in the Kachhawaha annals.

But, on the other hand, Bhar Mal himself took a step for which the Kachhawahas had to suffer criticism and censure for centuries. He was the first Rajput chief to offer his daughter to a non-Hindu. Although, there was nothing wrong in following this age old Indian tradition[489] of offering daughters in marriage to the overlords, what mattered most was the religion of the victory side. All Hindu emperors and superlords were accepting daughters of their subordinates or others conquered by them, and there was nothing wrong with the system. The relation was undoubtedly based on duress, pacification or treaty. Before his daughter Harkham Bai[490] was married to Akbar, he had already made a start by offering his daughter Kisanawati to Haji Khan,[491] Subedar of Ajmer. While the first mentioned was arranged to win favours from Akbar, the other one given to Haji Khan was to dissuade him from attacking his State. Poets, Writers and Historians of India have been labouring for over four hundred years to hold the Kachhawahas in utter disrespect on this very account, as was later on done in the case of Ajit Singh of Jodhpur for the marriage of the Manvar princess with Farukhshiyar.[492] Though there was a spate of such marriages[493] during the entire Mughal period, and almost all princely States, with the solitary exception of Mewar, vied with each other in offering their daughters to the Mughal overlords, the main target was always the Kachhawaha family. Another action of Bharmal affecting the Kachhawaha clanship was that of the nominations of *'Bara Kotri'*[494] nobles. These twelves house of Kachhawaha nobles have been popular in the name of twelve sons of Prithviraj, out of the total nineteen. It was a plan of Bharmal, as we have already discussed, to create a super nobility to achieve his aim of usurping the chieftainship. This list was further amended by subtraction and addition and was always considered prominent in matters of adjudication and arbitration. When Mohanram Nazir sought support of Maharaja Man Singh of Jodhpur, for recognition of Mohan Singh of Narwar,[495] as the chief of Jaipur, the latter told him that he would gladly do so when the nobles of twelve *kotris* gave their consent in the matter. Major Ross,[496] the Political Agent, while constituting a council of ministers, also desired that the senior members of the twelve *kotris* should be included. This had practically taken the form of a well-established tradition and had the force of usage behind it. The list was, however, never made final and opinions always differed except in the case of a first few names.

Raja Man Singh got very little time to devote to his State and its subjects. He was kept constantly engaged in warfare and was rightly called a great general winning most of the empire for Akbar. During his long stay in far off places in the east of the country, he contracted several marriages with the princesses of Orissa, Bengal, Kooch Bihar, etc.[497] It goes without saying that all of them belonged to the royal houses which were forced into submission and consequent offer of daughters in the traditional style. But no question was ever raised as to their being of Kshatriya caste or not. Incidentally, none of his sons, if any from these ladies, are known to have existed in the Kachhawaha clan. It would have created a serious dynastic problem had it been otherwise.

Soon after the death of Raja Man Singh and his grand-son Maha Singh, his elder son Jagat Singh being dead already, another faction known as the Rajawats[498] gained an upper-hand in matters of succession and adoption to the *'Gaddi,'* in case of failure of a direct legitimate male child. The sons of Man Singh came to be called by this appellation,[499] though previously also it was used for a former branch of the Kachhawahas. The Rajawats, to whom the chief of Jhilai[500] was thought to be the nearest direct descendant, always pressed their claims when such an emergency arose. And when it actually came to taking shape, another house of the Rajawats, the nobles of Isarda[501] managed to have an upper-hand. Despite the justice of his claim, the noble of Jhilai could not get the chance. The main reason was that in the Rajput set up the will of the chief prevailed over traditions in such cases. Moreover, it was the prerogative of the overlord to grant succession. The Mughals often interferred,[502] in these cases and they never cared for the tradition or the will of the chief. Their own will reigned supreme. Jahangir bestowed Amber on his favourite Bhao Singh[503] though Maha Singh, son on Jagat Singh, had his claim being the direct living descendent of the elder lines. He was, of course, satisfied with the title of 'Raja.'[504] It is also maintained that he was treated as a chief. The Rajput law of primogeniture was to be generally honoured and adhered to, but the will of the ruler or his overlord had always its part to play. There have also been instances in which the nobles had their say in deciding the claim, by way of indirect support or armed intervention,[505] whenever found convenient.

The Shekhawat totally differed in this respect. They did not follow the law of primogeniture and believed in equal distribution of land among all living male issues of the deceased noble. There were certain other bye-laws regulating and division of a Jagir and providing for some extra share to the eldest. This system was named as the *'Charaniya Bant.'*[506] This custom was responsible for parcelling the entire tract of Shekhawati, except the few big estates of Khetri, Sikar, etc., among a host of claimants subsisting on petty pieces of land.

Another peculiar custom[507] among the Shekhawats was of refraining from boar-hunt and eating of boar's meat. Unlike other non-vegetarian Hindus, especially the non-Shekhawat Rajputs, they insisted on eating the *'Halal'* meat. It is believed that such a solemn pledge was given by their ancestors to the Afghans who had joined them in their military campaigns in the 15th-l6th centuries. The Afghans are also said to have offered to desist from cow slaughter. This was indeed an ideal case of religious harmony and mutual adjustment. This seemingly pro-Muslim slant of the Shekhawats has its origin in the birth of Shekhaji, the originator of the clan, who was born as the only son of his father on account of the blessings of a Muslim saint Sheikh Burhan[508] by name. That was why he was also named as Shekha. Reverting to Bharmal we find that Askaran, the rightful claimant to the seat of Amer, was deprived of his claim and has to pass his days in oblivion, till he was recommended to Akbar for the grant of Narwar[509] which was sanctioned. The grant of Narwar may be treated as confirmation of the claim of Kachhawahas to their ancient seat. This bond of inter-relationship again came to the force when Mohan Singh of Narwar branch, a direct descendant of Prithviraj Kachhawaha, was called to be installed as the chief of Jaipur.[510] It cannot be said with certainty what fate would have awaited him had he continued in the seat and not dislodged when a posthumous son was born to Jagat Singh. But Kachhawaha history stands testimony to the fact that Mohan Singh of Narwar did rule for a few months in the name of Man Singh II.[511] If attempts had ever been made to bring the migrated Kachhawahas into the main fold, there could have been some possibility of expanding the dynastic sphere by linking up the prince of Jammu and Kashmir[512] and other smaller ones of U.P., etc. Such a move could have created a bigger fraternity of the Kachhawahas.

With this background of dynastic activities, it will now be easier for us to appreciate the problems, relating to the clan as a whole, cropping up during the period of our discussion. Sawai Jai Singh II was perhaps the only Kachhawaha chief who thought of consolidating the clan by weeding out such of the septs which were considered undesirable for one reason or another. It is on record that he finally selected 50 branches, out of 53[513] of the clan, as pure and discarded the rest, citing reasons for doing so. Such a decision of far-reaching consequences must have been carried with the consent of the representative nobles. The branches which were ostracized on[514] this occasion were those of the Ralhnots, Khihawats and Jasrapotas. Among the reasons put forth, one war that the noble took a share even from the coffin of the dead, the other one blamed the noble for adopting a son from the penegyrist class, while still another was that of sedition and disloyalty. The Pilawats,[515] progeny of Palaji, son of Rajdeo, were earlier ostracized due to their association with the seditious Narukas, as also for taking up menial jobs. There is no record to show if the above-mentioned branches were finally treated as such. But we know far certain that the Narukas, though guilty of sedition, were very much with the community, and many of them held high ranks and official posts. Even Sawai Jai Singh I[516] and his son Madho Singh had bestowed honours on them, though the Rao of Uniara was punished heavy by Madho Singh[517] for siding with Ishwari Singh. This process of purification, therefore, does not stand the test of subsequent events of history. It is, nevertheless, true that the Narukas, and so also the Shekhawats, were never taken into confidence by the ruling chiefs because of their defiant and rebellious behaviour. This decision was firmly based on experience which showed that the Rao of Uniara[518] and the Rajas of Sikar and Khetri[519] exerted their influence to secure direct recognition from the British, independent of their liege-lord. The case of Rao of Macheri[520] already served as a glaring example. It is interesting to note that the Rao, afterwards the Maharaja of Alwar, was always treated as a pretender and a seat for him was kept vacant and reserved in the Jaipur *Darbar*.

It has been a general tendency of all Rajput nobles of all clans to usurp *Khalsa* lands or to add up by conquest of foreign territory, which, of course, befits their character. The nobles, therefore, always tried to see that the liege-lord be a weak person unfit to oppose such highhandedness. On the other hand, the chiefs have always exerted to make their nobles as powerless as possible so as to make them more and more dependent on him and incapable of any revolt. This tussle was universal, more or less. The Kachhawaha nobles and their chiefs were no exception to this rule. Attempts from both sides during the post-Sawai Jai Singh II period should be judged from this very angle. A more recent example, though not strictly falling in our period, was that of the enquiry instituted on the report of Mr. C.U. Wills[521] on the holdings of the Shekhawati nobles, the Rao of Uniara and the Rao of Patan. This was done at the behest of the ruling chief himself, or as per advice received by him from the high ups, and was definitely intended to take over some of their territories or to intimidate them into submission. It is no secret that only the Narukas and the Shekhawats, the traditionally virulent and rebellious sections, were singled out, except the Rao of Patan who happened to be a non-Kachhawaha.

Sawai Jai Singh II is also said to have cautiously avoided an attempt by the Mughal emperor to marry his sister.[522] His brother, Vijai Singh, had fallen into a trap in which he had agreed to get his sister married to the emperor, on promise of granting Amer to him. Jai Singh hastily arranged her marriage with Rao Budh Singh of Bundi and had it solemnised at Samod, away from Amer so as not to have it known. It was only when the emperor saw the henna coloured hands of Budh Singh that he inquired from him and was told of the said marriage. As Jai Singh was an intrepid chief, he could defy the Mughal authority to a considerable extent.

But he was responsible for committing a blunder which related to his own marriage with a princess of Mewar.[523] To facilitate the marriage he had acceded to the terms of the Udaipur chief that the son born of that wedlock would succeed Jai Singh, irrespective of the claims of his elder sons, if any. It is said that Jai Singh had asked his prominent nobles to sign that agreement,[524] some of whom declined. The motive behind this move must have been to remove the stain cast on the Kachhawahas for offering their daughters to the Mughals. Maharaja Ajit Singh[525] of Jodhpur was also married to a Mewar princess, a bit earlier than this incident, and no such agreement is believed to have been made with Jodhpur on that occasion. Jaisalmer had also given away their daughters in marriage to Akbar, Jahangir, etc., and Maharaj Rai Singh,[526] the chief of Bikaner was duly married to the daughter of Maharana Udai Singh, but no such agreement is reported to have been signed. It is, therefore, not known what prompted Sawai Jai Singh to sign such an agreement which was likely to create problems for him in future. He, perhaps, intended from the very beginning not to honour this contract and that was why he liked[527] his eldest son, Ishwari Singh to be installed on his seat. Jai Singh was the last person to bring the Kachhawaha honour to disgrace by such a weak kneal policy. However, the drastic results of this mistake, erupting in the form of a struggle between both the brothers, which reached new heights by purchasing an armed intervention of the Marathas, caused untold harm to the Kachhawaha State. It was not only some lakhs of rupees given to the Marathas that counted. It was the beginning of that disgraceful era which saw the devastation of the Kachhawaha State and complete annihilation of its prestige, which were at its summit during Jai Singh's time. This event had exploded the myth of the strength and power of the Kachhawaha army which prompted the Marathas and Pindaris to boss over them and make frequent and increasing demands. Naturally, this action of Jai Singh and the lack of foresightedness in the contesting successors are to be blamed for this dynastic downfall. A further appendix to this chapter, more pronounced in the severity of results, was added by Jagat Singh, who insisted on marrying the Mewar princess, Krishna Kumari.[528] His tussle on this issue with Maharaja Man Singh of Jodhpur lingered on for full ten years, and only ended with a two way matrimonial alliance of Jodhpur and Jaipur houses, and the poisoning of the poor girl. The matrimonial relations with the house of Udaipur were the main factors in both the cases, which affected the Kachhawaha clan as a whole, as much of their blood and honour were lost on that account.

There were certain other problems which created infighting among the nobles, caused disruption in the solidarity of the clan, and disturbed the peace of the dynasty as a whole. Sometimes, it appeared in the shape of dispute over sitting arrangements[529] in the *Darbar*, while at others over claims and counter claims on land, etc. A certain noble would apply the traditional *'Tika'* of coronation,[530] another one would sit in the back seat and hold a *'chanwar'* over the chief,[531] and still another would hold the *'Morchhal.'* Such and other distinctions in rank and honour always marred the peaceful co-existence of the clan, though it might have been employed as a design by the ruling chief for the weakening of his nobles.

Despite all these minor ailments, the Kachhawahas always stood united as one, when it was the question of Kachhawahas *versus* other Rajputs or neighbouring chiefs and invading powers. Even the seditious type of nobles, such as the Narukas and the Shekhawats, did not lag behind in rushing for the honour of the Kachhawahas. When the Rao of Mancheri was asked by Ramchand Diwan[532] of Sawai Jai Singh II, as to why he had come, he aptly replied that 'Amer' was his mother and when his mother stood in peril he could not sit aloof. The rulers themselves appealed in the name of the clan.[533] This dynastic trait was very well exhibited on many such occasions. The battles of Tunga, Maonda, Jodhpur and Patan are just a few such examples of later history. The clan rivalries among the Rajputs had always existed and easily surfaced on the slighest pretext. The Rathors of Jodhpur cherished the belief that they saved the honour of the Kachhawahas in their combined front at Tunga against the Sindhia.[534] The Kachhawahas, on the other hand, denounced the Rathors for their combined defeat at Patan.[535] The Jaipur Kachhawahas have gone so far in their spirit of dynastic pride as to object to the stationing of Alwar forces at Jhunjhunu, when demanded by the British.[536] Such unhealthy rivalries and jealousies had been the main cause of the absence of any Rajput federation against invading Arabs, Turks, Marathas or the British.

This emotional integration of the Kachhawahas may also be ascribed to certain common religious and cultural bonds. Lord Krishna, call him Govinddev[537] or Gopinath, is the prefiding deity of the Kachhawahas as a whole, thought some of them also hold 'Raghunathji or Sitaramji'[538] in equal respect. Formerly Lord 'Rama' was worshipped but with the advent of the Vallabh sect and the thrust of his disciples in this part of Rajasthan, they gradually shifted to the Krishna cult. The case of the Nathawats[539] may be cited as an indication of this change. Similarly 'Jamwai Mata'[540] is treated as the family goddess by the whole clan. With the gradual drifting of various septs from the main line, certain minor shifts by some of the nobles may also be taken as natural. This bond of kinship was also exhibited in terms which the Kachhawahas used for the nobles of their own caste in contrast with those of other Rajput clans. All Kachhawaha nobles were called *'Bhai Beta'*[541] or *'Bhai Bandh'* or *'Bhayan Sarista,'* meaning brothers and sons, while those of other clans were named as 'Gangayats,[542] or relatives. Long established traditions determined their dealings with Kachhawaha fraternity. For example, it was the bound duty of the prince to pay a customary visit to the noble on his father's death. The less important ones were honoured by being called for a camp at Jaipur for this purpose, while more prominent ones expected the chief at their country response was called *'Matami'*[543] and was the treated as essential for the right and powers to be granted to the inheritor. Actually the cultural aspect was gradually made sub-servient to the political and administrative one, and an account of *"peshkash"*[544] *or 'Nazrana'* began to be charged on these occasions[545] some other occasions of sending customary cash for *Rakhi* or presents and *'Neota'*[546] for marriages were, however, felt intact. These dynastic customs cemented the already existing bond of kinship in the clan.

The Kachhawaha pride which made them roll up their sleeves in face of foreign aggression melted away when their personal gains were involved. This selfish nature persuaded them to stoop down to such new levels as to present their *'Nazar'* even to maid servants, like Rupan Badaran.[547] The same attitude was earlier adopted before Raskapur, the favourite dancing girl of

Jagat Singh and scarcely a noble or two dared to refuse obeisance and face heavy penalties.[548]

Unfortunately, historic weight have always attached undue weight to political history at the cost of cultural and other aspects. This being so, records containing dynastic issues have rarely formed part of their archives. But such problems must have arisen now and then and ways found out to settle and adjust all disputes and claims which have made it possible for the Kachhawahas to survive, flourish and expand.

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7. Nandhla Jhunthalal, Dhundhari Lok Bhasha Kosh, p. 97. (Patta granted by Padam Singh Kumbhai of Banskho in favour of Bishan Das Pujari of Bihariji's temple, V.S. 1819/1762 A.D. stresses irrevocability of the endowment).
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33. RSA, Tozi 82, Muazana Khurd, Ishmawar Nathawat (27 Hamrahi nobles accompanied Kishan Singh in 1827 A.D. and offered their 'Nazar' in Sukhniwas).
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35. *AAR*, p. 1409 (Jaipur forces took part in the battle against George Thomas when he attacked Fatehpur in 1799 A.D.).
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37. RSA, IB, Syah Waqaya.(81) V.S. 1767/1710 A.D. (Mohan Singh Nathawat was granted exemption from dues on account of destruction wrought by invading imperial forces).
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39. RSA, Tozi 82. (Dungar Singh S/o Shambhu Singh Shekhawat was sanctioned an advance of Rs. 180 for enrolling army personnel in V.S. 1819/1762 A.D.).
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51. (a) *Ibid;* (b) *Op. cit.,* V.S. 1815/1758 A.D., Rao Pratap Singh Naruka was on night duty.
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58. *Ain-i-Akbari* (Hindi), p. 52. (Loyal Rajputs guarded the harem).
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78. Op. *cit.*
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83. *RISEIC*, p. 166.
84. RSA, Tozi Syah Hazur, B. 22, V.S. 1794/1737 A.D. Requests for exemption of penalty on account of unbranded horses.
85. RSA, Syah Waqqaya, Tozi 3, V.S. 1874/1817 A.D. Rawat Ishari Singh Sheobrahmpota was excused for not observing this formality.
86. RSA, D.S.N. Jaipur (V.S. 1798/1741 A.D.). Latter addressed to Amil. Pargana Kheri in respect of Bishan Singh Naruka for resuming his village against debt payable to Kushal Singh Chaudhary.
87. (a) RSA, IR 15 (111) Ranjeet Singh Nathawat entertained the Ranis of the chief at his own camp at Niwai (V.S. 1839/1782 A.D.); (b) RSA, IR 15, NT 4 (1565) Bhom Singh of Jobner presented his 'Nazar' at the entrance of his village when the chief passed that way(V.S.1885/1831 A.D.).
88. RSA, D.K., Shekhawat, B.29 (189). Rao Jaswant Singh of Manoharpur was asked to tie his Jama panel on the left instead of right (V.S. 1784/1727 A.D.).
89. RSA, D.K., b. 29 (33). Udai Singh and Devi Singh Shekhawat were asked to sit on the left (V.S. 1881/1824 A.D.).
90. RSA, D.K., Toxi B 12A (1527). Lakhdhir Singh was granted the honour of Tazim on his bravery shown in the fight with Rao Pratap Singh (V.S. 1833/1776 A.D.).
91. *SU*, Appendix C. (V.S. 1843/1786 A.D.).
92. RSA, Syah Hazur Waqqaya, Al (1283). Rao Chand Singh held the 'chanwar' in his hand (V.S. 1885/1828 A.D.).
93. RSA, Tozi B. 15 (1089) V.S. 1890/1833 A.D. The nobles of Boraj.

Padli, Dooni, Achrol etc. accompanied the Chief in the festival of Teej.'

94. RSA, Tozi 8 (V.S. 1814/1757 A.D.). Vikrammadit S/o Ratan Singh Rajawat was honoured by conferring upon him the title of 'Rao.'
95. RSA, B. 29, Radif S/3, Parwana of V.S. 1824/1767 A.D. from Maharaja Prithvi Singh to Kamaiti Pargana, Singhana, stating that village 'Khetri' was granted in gift to Bhupal Singh.
96. RSA, D.K., Tozi 44, Nathawat Ratan Singh (V.S. 1816/1759 A.D.) was granted an increment of 4000 in his Jagir, as his father Jodh Singh died in the battle of Kakor.
97. *Op. cit.*, Tozi 44 (882). He was honoured by the grant of an elephant.
98. *Op. cit.*, Tozi 44 (882).
99. RSA, D.K., IR 15, Tozi 4 (1303), V.S. 1888/1831 A.D. Megh Singh of Diggi was offered Rs. 2000 and 2500 in 1832 A.D. and 1833 A.D., as customary cash for the marriages of his sons.
100. RSA, D.K., Tozi 15 (1538) Rao Sheo Singh of Bambala was granted Rs. 10,000 for construction of a Kotri in his village.
101. RSA, D.K., B. 29 (38). Gopal Singh Shekhawat of Udaipur was offered golden bangles with other rich gifts. (V.S. 1796/1739 A.D.).
102. *ARTK* (1935 A.D.) shows that the annual income was 1009, 254 while the tribute payable was 31,257 only. (Wills Reports, Appendix L 1818 A.D.).
103. *RISEIC*, pp. 52-53.
104. RSA, JP, Nakasha Jagirdaran Rajva Sawai Jaipur Khampwar, pp. 39 (Bound book).
105. *RFDC* (constituted under Order No. 61-Sc. of 19.1.44), p. 27.
106. *Op. cit.*, p. 28.
107. NOJ, p. 1.
108. RPAR (Jaipur) by W.H. Beynon, Political Agent, pp. 1-28.
109. *Ibid.*
110. *UHSK.*
111. *CLTR.* p. 2.
112. Ibid,
113. A.A, pp. 123, 125.
114. *HEA*, p. 142.
115. MMK(RPVPJDP), pp. 17, 59, 141.
116. *AA* (Hindi Tr.) H.R. Sharma, p. 52.
117. Mir Bakshi office records for V.S. 1799/1742 A.D. Pos Sudi 11 (Ms.No. 298, KPVP, JPK, VBGSS).

118. Syah Daftar Chauki Navis for V.S. 1815/1758 A.D. (Ms. No. 298, RPVP, VBGSS).
119. *ibid.*
120. CIFR(1894), p. 74.
121. *GJRT,* p. 491.
122. *UHSK.*
123. *GJRT,* p. 115.
124. *Op. cit.,* p. 221.
125. (a) *Ibid;* (b) SU, Appendix F.
126. *GIRT,* p. 462; *Manusmriti* 2/3-5; *Bankidas Ri Khyat,* p. 126/1452.
127. HEA, p. 47.
128. *SU,* Appendix F.
129. (a) *UHSK.* p. 232; (b) Muazana Khurd Isamwar Nathawat, Tozi No. 82 & 98. "Yaddasti dt. V.S. 1908 mentioning that the village Sodha ko Nangal stands allotted against the salary payable for 'Nubat Khana' duties; (c) Administrative Report 1922-26; p. 14 Some villages of Tankhadars are shown as escheated to the State. These belonged to the Dadis, Majis and Maharanis who expired.
130. *GIRT,* p. 82 (In Rajputana-Hereditary landed estate held free of assessment).
131. Willis Reports, para 233.
132. *Rajputana Gazetteer,* 1879, p. 93.
133. *Op. cit.,* Vol. II, p. 30.
134. Wills Report, paras 145 & 233.
135. *Rajputana Gazetteer,* Vol. II, p. 30.
136. *ARJ,* 1922-26, Appendix I, III.
137. *CIFR,* 1894, p. 74. (Thakur Nahar Singh of Jhilai was exempted from service and tribute).
138. Wills Report Para 163, (Wills has not attached any importance to the word 'Chakot' and has taken it to merely mean a settlement of account).
139. Wills Report, Appendix
140. Wills Report Para 167.
141. RSA, JP, *Naksha Jagidaran* (Secretariat)
142. *GJRT,* p. 330.
143. *Ibid.*
144. RSA, JP, *Naksha Jagirdaran* (See for details).
145. *CIFR,* 1894, p. 68.
146. RPVP, WBGSS, MS. No. 298 (Articles on Khas Chauki nobles).
147. *Ibui.*
148. Siyah Waqqaya, RPVP, Jaipur, VBGSS, Ms. No. 298. (See letter of Bhadava Budi 5, V.S. 1787 quoted in an article).

149. *Ibid.*
150. *Ibid*
151. RPVP, JP, VBGSS, MS. 298 (Article on Khas Chauki).
152. *Ibid*, (for details of Khas chauki guards).
153. *KV*, p. xxx.
154. For further information on the subject see Chapter I of this book. [This practice of 'Bara Kotri' was also adopted on this very pattern in the erstwhile State of Alwar (Chiefs and Leading Families in Rajputana Chapter VI, p. 66) and also in creation of twelve Jagirs for the Minas, known as 'Mine Baragaon' (Archival list)]
155. *CIFR*, p. *68*.
156. NI, pp. 62-66.
157. *Ibid.*, p. 62.
158. (a) *KV*, pp. 88-91; (b) *DV*, p. 105. (Even when Man Singh was heir apparent, there were Rajawats during the time of Akbar who knew them as maternal nephews of the Rathors. Bankidas States of Mansingh's marriage with Rathore Princesses - *Bankidas Ri Khynt*, p. 124).
159. (a) *JCR*, 1931, Ch. XII, Statement C, p. 208; (b) *BK*, Appendix 10, p. 123/1407. (He mistakenly mentions Bar Singh instead of Narsingh).
160. CIFR (1894 A.D.), p. 113.
161. *HJS*, p. 265.
162. *JCR*, Ch. XII, p. 198.
163. *PHJ* (typed copy), p. 28, Ch. II.
164. RSA, JP, *Naksha Jagirdaran*.
165. (a) *JCR*, 1913, Ch. XII, p. 199; (b) *AAR*, p. 1429; (c) *HJS*, p. 28; (d) Powlett, A *Gazetteer of Alwar*, p. 1.
166. *CIFR*, Ch VI; p. 65.
167. *Op. cit.*, p. 73.
168. SU, Appendix H, p. 18, Ochterlony's letter to A.G.G.
169. Memorial of Panch Pana in response to Wills 'Report.'
170. Wills Report, Para 42.
171. TES, pp. 68-69.
172. *Jaipur Gazette*, Vol. LI, No. 4603, dt. 18.11.1933.
173. *CIFR*, 1894 A.D., p. 7.
174. *AAR*, pp. 1378,1426-27.
175. *CIFR*, 1894 A.D., p. 74.
176. RSA, JP, *Naksha Jangirdaran*. (Tables of *Tazinmi*, *Khas chauki* and *Momlaguzar* nobles).
177. (a) Bhandari S.S., *Bharat Ke Desi Rajyn*, pp. 26-31; (b) *Short History of the Chiefs of Chomu*, pp. 12-31.

178. *ARJ,* 1922-26, Appendix LIV, Schedule II.
179. RSA, JP, *Naksha Jaigrdaran.*
180. *LONP-PNSI,* pp. 18-22.
181. *Ibid.*
182. *Aparajit Prichha* (78/3234, p. 196).
183. *GJRT.*
184. *AA,*p. 236.
185. *HJS,* p. 132.
186. *DV,* p. 3.
187. RSA, JP, *Naksha Jagirdaran.*
188. *A Short History of Chomu* - Thakuran Devi Singh.
189. Dhula Archival Records, Letter (a) Budi 10 — V.S. 1825 from Diwan Ratanlal to Rawat Raghunath Singh (Sidh Shri Rajya Shri Raghunath Singh).
190. RSA, JP, *Naksha Jagirdaran.*
191. (a) *CIFR,* 1894 A.D.; (b) Jaipur Half Yearly Civil List, 1942 (Rao of Khandela) (Rao Bahadur of Jobner).
192. *Thoari Purohit Ri Kyat* (Ms. in Centre for Rajasthan Studies, Rajasthan University, edited version, p. 93).
193. *JRKI,* Pt. II, p. 453.
194. RSA, JP, *Naksha Jagirdaran.*
195. *Ibid.*
196. *GJRT,* p. 310.
197. (a) UHSK; (b) *GJRT,* p. 438.
198. RSA, JP, *Naksha Jagirdaran.*
199. RSA, IR. 15, Dastur Komwar (996), V.S. 1770. According to *A Comprehensive Persian-English Dictionary* by F. Steingass 'ras' means the head (of cattle etc.) and 'ras kalan' means a horse of high breed while 'ras fa-qat' means a horse of middling breed (p. 562)
200. (a) *Ibid.* (b) RSA, Syah Hazuri, B. 8A, V.S. 1870 (Rs. 5500) for Ras eleven No.
201. RSA, JP, *Naksha Jagirdaran.*
202. RSA, Muzana Khurd Ismwar Nathawatan, No. T.82. V. 1830.
203. (a)RSA JP *Naksha Jagirdaran* (b) RS, Syah Daftar Chomu Navis for V. S. 1815/1758 A.D., Ms. No. 298, RPVP, VBGSS.
204. RSA, Dastur Komwar, B. 29 (272), V.S. 1818.
205. RSA, Syah Hazuri, B. 22 (447), V.S. 1794.
206. RSA, IR. 15, V.S. 1907/1850 A.D.
207. RSA, IN, IIC (310).
208. RSA. Tozi Dastur Komwar, IR. 15, V.S. 1838 (seat for Ratan Singh Nathawat).

209. RSA. Dastur Komwar, B. 29 (750), V.S. 1867.
210. RSA, Dastur Komwar, B. 29 (86), V.S. 1879.
211. RSA, Datur Komwar, B. 29 (551), V.S. 1901.
212. *Ibid.*, 29 (572), V.S. 1857.
213. RSA Syah Hazur Waqqaya, A.1. (1283), V.S. 1885.
214. RSA, Syah Hazur Waqqaya: Tozi 1 B (1118) Basant Panchmi procession.
215. *(a)* RSA, Dastur Komwar, B. 29 (33), V.S. 1881 (b) *Ibid.* 13. 29(713) V.S. 1896.
216. RSA. Syah Hazuri, B. 29 V.S. 1784 (jaswant Singh of Manoharpur *Ibid.* (Gaj Singh of Khandela).
217. RSA. Dastur Komwar, B. No. 26 (64), V.S. 1808. RSA, Tozi, 69, IN 110 (274), V.S. 1797 (1740 A.D.).
218. RSA, Dastur Komwar, B. 29 (86), V.S. 1879.
219. *CIFR* (1894 A.D.), p. 4. (Conferring of a Pachranga flag upon Sikar).
220. RSA, Muazana Khurd Nathawatan, No. T. 98 (Mohan Singh).
221. RSA, Syah Dastur Hazuri, Tozi 8 (73), V.S. 1814.
222. RSA, Syah Hazuri, B. 22 (349), V.S. 1794.
223. RSA, Syah Hazuri Waqqaya, AI (1283), V.S. 1885.
224. Dhula Archives, Letter from Sawai Jai Singh II to Rawat Ranjeet Singh, dt. Kati Badi 3, V.S. 1881 (1824 A.D.).
225. RPVP, JP, VBGSS, Ms. No. 309 (The Rao of Uniara expressed to Diwan Ramchand of Sawai Jai Singh I, when Amar was attacked by the Mughals).
226. Dhula Archives, Khas Ruqqa from Sawai Man Singh II (of Narwar) dt. Posh Badi 3, V.S. 1875/1818 A.D. mentioning Rawat, Ranjit Singh's dead father as 'Dadaji.'
227. RSA, IN, 8E (1853) Dastur Komwar, V.S. 1843/1786 A.D. Rs. 6000 granted to Rao Shambhu Singh for marriage of his daughter.
228. RSA Tozi Syah Hazur, B. No 22(247) V.S 1794 A.D. Yaddasta Rakhi.
229. RSA D.K. B 29, V.S. 1803/1746 A.D. The chief visited Kushal Singh of Jhunjhunu on the death his mother.
230. RSA Tozi (859) (Chand Singh Nathawat of Dungarya, V.S. 1837/ 1780 A.P.
231. RSA, D,K. 124, (18) Raghunath Singh of Thikana Shahar, V.S. 1825/ 1768 A D Matami, was performed in the left hand verandah of Sarad kita..
232. RSA D.K. Vol,29 (572) Lachhman Singh S/o Devi Singh V.S.1857/ 1800 A D the heir apparent went for Matami.
233. RSA, Toz D.K. IR 15(1001). V.S. 1839/1782 A.D. Ranjit Singh Nathawat, Mandal khatri was sent.

234. (a) RSA, Dastur Komwar Vol. 29(86), V.S. 1879/1822 A.D. Ajmeri Singh Shekhawat of Paladi (Rawal Bairisal Nathawat took the chief's sword in his hand. he being an infant; (b) RSA, IR 15 (916) V.S. 1894/180 A.D Shri Shiv Singh of Samod Vyas Khubram held the sword.
235. RSA, Tozi 82 V.S 1892/1835 A.D. The Majis sent 5 Mohar each and golden bangles with Badaran Chander.
236. RSA, IRN, Tozi D.K(398)V.S. 1813/1756 A.D. Rs. 1000 sanctioned to Bhopat Singh.
237. RSA, Syah Hazur Waqqaya, AI (1283) V.S. 1885/1828 A.D.
238. RSA, IR 11C. V.S. 1826/1769 A.D. 'Sari' and 'Dupata' of 'zari' presented.
239. RSA, D.K., 84 AD V.S. 1784/1727 A.D. Rao Sakat Singh, spent Rs. 100.
240. RSA, Tozi 82 and 44(882),V.S. 1842/1785 A.D. and V.S.1825/1768 A..D.
241. RSA, D.K. Tozi(1030).
242. Muazana Khumi 89. (348-349), V.S. 1794/1737 A.D.
243. *DV*, p. 90.
244. CIFR (1894 AD) p. 74.
245. RSA D.K. Vol 18 V.S. 1892/1835 A.D. Hardeoram Bankawat.
246. RSA Syah Hazur Basta 22 (119) V.S 1794/1737 A.D. 'Vataka' given to Suraj Singh.
247. RSA, NT 95, Mozana Khurd Ismwar, V.S. 1752/1695 A.D. Mohan Singh Nathawat.
248. RSA, Syah Hazur Waqaya (1538), V.S. 1790/1733 A.D.
249. RSA; IN, 8E (1839) Cash gift.
250. RSA, D.K. Shekhawat Parwana of V.S. 1824/1757 A.D. Bhupal Singh.
251. RSA, DSN (1796/99) V.S. 1814/1757 A.D. Chakar Jagir.
252. RSA, Syah Waqaya, Tozi, B.No. 1A, V.S. 1824/1767 A.D.
253. RSA, Syah Waqaya, Tozi 3, V.S. 1842/1785 A.D. Gulab Singh.
254. RSA. Tozi 75, Muazana Khurd, Naruka V.S. 1785/1728 A.D.
255. RSA, Yaddashta Baki, V.S. 1795/1738 A.D. Shekhawat.
256. RSA, Syah Hazur Waqaya (181), V.S. 1802/1745 A.D.
257. RSA, Tozi 94 (23), Muazana Khurd Naruka.
258. RSA, Tozi 94 (14), Muazana Khurd Naruka, Tankha Jagir.
259. RSA, Tozi 93, Muazana Khurd Ismwar Naruka.
260. RSA, Tozi 95 (85) Ijara for 8551 rupees.
261. RSA, Tozi 82, Muazana Khurd, Yaddasta, Parwana of Sawai Ram Singh II.
262. RSA, IR 15 (47), V. S. 1908/1851 A.D. Diwan Manak Chand's letter.

263. RSA. IK 15 (47) V.S. 1898/1841 A.D. Diwan Jiwanram's letter.
264. RSA, Vakil Report, Vol. I, S.No. 715 and of 803, 27.8.1704 A.D. and 22.4.1706 A.D.
265. RSA, Tozi 18, IR.
266. RSA, IR 15 (1019), V.S. 1812/1755 A.D. and 1893/1836 A.D. Chomu; N.T. 44, V.S. 1892/1835 A.D. Samod.
267. RSA, 8AB, Muazana Khurd Nathawat, Tozi 95.
268. RSA, IN 15, D.K., Khas Ruqqa delivered to Udairam Vakil.
269. RSA, Syah Hazur Waqaya, Al (1497).
270. RSA, D.K. Tozi 12E.
271. RSA, D.K., Vol. 29 (33).
272. RSA, D.K., Vol. 29 (350).
273. RSA, D.K. Vol. 17 (209) Hathiram Bankawat S/o Himat Singh, V.S. 1784/1727 A.D.
274. RSA, K.K., Vol. 29 (189), V.S. 1784/1727 A.D.
275. RSA, D.K., Tozi 69 (42).
276. General Amar Singh's Diary, *Rajasthan Patrika* dt. 31.8.1983—Case of Jhilai.
277. RSA, D.K., Tozi 81, Case of Rawal Ajit Singh Nathawat.
278. *PHJ*, p. 93 (describes them as ill-suited by education).
279. Malcom's *Central India*, Vol. I (2nd edition), p. 549.
280. RSA, D.K., Tozi 82 (793). At the instance of 'Istwar Firangi' (stewart).
281. RSA, D.K., Tozi 82, V.S. 1881/1824 A.D. Rawal Bairisal.
282. Wills Report, Appendix H, Pt. II, Agreement dt. 21.6.1818 signed in present of the chief by all nobles and officials (No. 2 item),
283. (a) *TES*, Vol. Ill, p. 69; (b) Wills Report, p. 43.
284. *Op. cit.*, p. 6 8. (Article of the Treaty of 1818 A.D.).
285. RSA, Tozi 8, A Siropao was also presented.
286. RSA, Tozi Bundle 15, Syah Hazuri and Waqaya.
287. RSA, Tozi Bundle 16 (1054), Syah Hazuri and Waqayar.
288. RSA, Tozi 8 8(898).
289. RSA, D.K., IN 8E. Gogawat.
290. Ratnawat Shyam Singh, *KV*, p. xxx.
291. RSA, Syah Hazuri and Waqaya, Tozi 18 (279), V.S. 1817.1769 A.D.
292. (a) *RPAR* (1867-68), p.29; (b) *PHJ*, pp. *55-56.*
293. PSA, *JP*, File 02/1846/Pt. VIII, started in 1835 A.D. by Col. Alves.
294. RSA, JP, File (047 (1837/48) 'Khyali' village.
295. RSA, JP, File 04 II. letter dt. 23.5.1839.
296. *SUI*, p. 76 (Petty State of Uniara - Ochterlony).
297. *LONI* (Confidential), 1906 A.D., p. 18 (Fateh Singh of Khetri yearned to be independent).

298. *SI*, pp. 10-11.
299. Op. *cit.*, pp. 55. 61-68.
300. Wills Report, Appendix G (Mention of various areas under Ijara)
301. *Op. cit.*, Appendix L (Battle of Fatehpur) 1732 A.D.
302. *AAR*, p. 1409 (Battle of George Thomas).
303. *CLFR*, p. 65.
304. *Op. cit.*, p. 73.
305. *SU*, p. 92 (Letter of David Ochterlony).
306. RSA, IN, 13A (264), V.S. 1818/1761 A.D. Rao Sardarsingh.
307. *SU*, p. 51 (No Rope was put round his neck, only hands tied as usual).
308. *KV*, p. 214.
309. Diggi Records. Document 21, Jan. 31, 1690 A.D.
310. Diggi Records. Document 17, Letter from Durgadas to Hari Singh 22.6.1689 A.D.
311. RSA, D.K., Tozi 82 (1024). He came with a force to Jaipur.
312. (a) RSA, D.K.. Tozi 82 (1026). Kisan Singh of Kandhel, V.S. 1897/1840 A.D.
    (b) RSA, D.K.. Tozi (1032), Lachhman Singh of Chomu lost his job of 'Kul Mukhtiyar' for differnces with Major Ludlow.
313. RSA, O.K., Tozi 82, V.S. 1881/1824 A.D.
314. RSA, D.K., Tozi 82 (793). (A warning was issued by the Agent to obey Bairisal).
315. RSA, IRN, 11C (389), V.S. 1887/1830 A.D.
316. RSA, D.K., Bundle 12A (1527), Given in V.S. 1833/1776 A.D.
317. RSA, D.K., Tozi 82 (1030).
318. *Ibid.*
319. RSA, D.K., Tozi 82 (897).
320. RSA, D.K., Tozi 82.
321. RSA, D.K., Tozi 82 (907).
322. RSA,IR, 11C (266).
323. RSA, D.K., Tozi 82 (1026).
324. RSA, IK, 11C (257).
325. RSA, IN, 8E (1868).
326. RSA, Bundle 12A (1328).
327. RSA, D.K., Tozi 18 (279).
328. RSA, D.K., Shekhawat, Radif 5/3.
329. *Ibid.*
330. RSA, D.K., Vol. 29 (713), V.S. 1896/1839 A.D. Shyam Singh s/o Gyan Singh.
331. *Ibid.* (Mr. Thoresby asked the chief to grant him Tazim).

332. Dhula Archives, (undated old letter from the prince stating that you have been *Syamkhar* - loyal).
333. RSA, IR, 15 NT 4 (1565), V.S. 1888/1831 A.D. Bhom Singh of Jobner.
334. RSA, D.K., Tozi 82 (898), V.S. 1878/1821 A.D.
335. RSA, D.K., Tozi 9 (681), V.S., 1889/1832 A.D.
336. *Ibid.*
337. PHJ(typed copy), (1868 A.D.), p. 65.
338. RSA, Bundle 12A (140) V.S. 1891/1834 A.D. (Ganga Singh of Manoharpur).
339. RSA, Tozi 94, Muazana Khurd, Naruka, V.S. 1766/1709 A.D.
340. *Ibid.*
341. RSA, Tozi 15, Syah Hazuri Waqaya (1175), V.S. 1810/1753 A.D.
342. *PHJ* (typed copy), p. 4.
343. RSA, D.K., Vol. 17 (Kam Singh Balbhadrot of Bhadangpura), V.S. 1878/1821 A.D.
344. *RESIC*, p. 352.
345. *Ibid.*
346. (a) *Ibid*, p. 356; (b) *RS&E1C*, p. 25.
347. *RS&EIC*, p. 26.
348. *RSEIC*, p. 357.
349. RSEIC, p. 26.
350. *RSEIC*, p. 358.
351. *Ibid.*
352. *Ibid.*
353. *RISEIC*, *pp.* 14,16.
354. *RISEIC*, p. 16.
355. *Ibid.*
356. (a) *Ibid*, (b) *RS&EIC*, p. 44.
357. *AAR*, p. 1364.
358. *MRMSR*, p. 179.
359. *Ibid.*
360. *RSEIC*, p. 18.
361. *RISEIC*, p. 20
362. Op. *cit.*, p. 19.
363. Op. *cit.*
364. *TES*, Vol. Ill, pp. 66-67.
365. (a) PHI, (typed copy), p. 32; (b) *RISEIC*, p. 26.
366. TES, Vol. Ill, pp. 54-55.
367. *KS&EIC*, p. 156.
368. MRMSR, p. 242.

369. *RAV* (1832-56), pp. 4-5.
370. RS&EIC, p. 159.
371. *RISEIC*. p. 45.
372. *Op. cit.*, p. 47.
373. TES (Vol. Ill), pp. 68-69.
374. MRMSR, p. 244.
375. *RISEIC*, p. 47.
376. *Op. cit.*, p. 52.
377. Op. at., pp. 52-53.
378. (a) 'Bharatsingh Ri Vat' by Gadaji Charan (Ms. in possession of the author; (b) *RISEIC*, p. 53; (c) RSA, D.K., 1R IIC, 386, V.S. 1879/1822 A.D.
379. *AAR*, p. 1369.
380. *Op. cit.*, p. 1372.
381. *RISEIC*, pp. 55-56.
382. Op. *cit.*, p. 57.
383. *Op. cit.*, pp. 57-59.
384. *Ibid*, p. 59.
385. *RS&EIC*, p. 250.
386. *RISEIC*, p. 65.
387. *Op. cit.*, p. 68.
388. *SI*, p. 117.
389. RSA, D.K., Radif S/3 (583-84), V.S. 1878/1821 A.D.
390. *RISEIC*, p. 72.
391. *Op. cit.*, p. 73.
392. David Ochterlony to Stewart, No. 25 of 1822 A.D. and 56 of 15.1.1823 (National Archives).
393. *RISEIC*, pp. 73-74.
394. David Ochterlony to the Queen-Mother of 25.1.1823 and 21.3.1823 (National Archives).
395. *RISEIC*, p. 76.
396. RSA, D.K., Tozi 82 (793).
397. *RISEIC*, p. 85.
398. *PHJ*, p. 43 (typed copy).
399. *RISEIC*, p. 86.
400. (a) Op. *cit.*, p. 87; (b) *RAV*, p. 23.
401. *RISEIC*, pp. 88-89.
402. RSA, D.K., IR No. 15 (N.T. 4) 1529— V.S. 1881/1824 A.D.
403. (a). *RISEIC*, p. 76; (b) RSA, IN 8E (1879). He was removed from the portfolio in V.S. 1883/1826 A.D.
404. Rriseic, p. 94.
405. op,*cit*,

406. *PHI,* p. 47.
407. *RISEIC*,p.100
408. *PHI,* (typed copy), p. 48.
409. *OP, cit,* (typed copy), pp. 49-51.
410. RSA, IN 8E (1879), V.S. 1883/1826 A.D.
411. *RISEIC,* p. 105.
412. *Op cit,,* P, 106.
413. *PHI,* p. 51.
414. *RISEIC,* p. 107.
415. *PHI,* p. 51.
416. *RISEIC,* p. 108.
417. *PHI,* p. 52.
418. *Ibid,*
419. *RISEIC,* p. 112.
420. *Ibid*
421. *Op. Cit,* p. 113.
422. RSA, IRN 11C (389) V.S. 1887/1830 A.D. Chiman Singh Sekhawat was deputed this very year to crush the Rajawats of Jhilai who revolted at Ranthambhor.
423. *RISEIC,* p. 115.
424. *Op. cit.,* p. 116.
425. *Op. cit.,* p. *127.*
426. *RAV,* p. 153.
427. *Op. cit.,* p. 156.
428. RSA. Tozi 82 (941).
429. *RAV* p. 158.
430. *RISEIC,* p. 143.
431. RSA, Tozi 82 (1021), V.S. 1895/1838 A.D. Lachhman Singh was deputed as commander.
432. *Ibid.*
433. *RISEIC,* p. 147.
434. RSA. Tozi 82 (953).
435. *RAV,* p. 163.
436. *RISEIC,* p. 151.
437. Op. *cit.,* p. 152.
438. *RAV* p. 166.
439. RSA, Tozi 82 (134-1026), V.S. 1897/1840 A.D.
440. (a) *RAV,* p. 75; (b) VV, p. 1333.
441. (a) SI, p. 119; (b) RISEIC, p. 165.
442. RSA, D.K., Vol. 17 (,168-69), V.S. 1902/1845 A.D.
443. SI, pp. 119-21, 125, 126.

444. RISEIC, p. 166,
445. *Mehta Bijai Singh* Ka Jiwan Charitra (Jodhpur), p. 64, dt. 20.11.1847 given by Hard Castle to Th. Mehta stating that Dungar Singh was captured with the help of the Mehta.
446. SI, pp. 130-131
447. RISEIC. p. 169.
448. RSA, D.K., Vol. 17 (2 13) V.S. 1902/1845 A.D.
449. RISEIC, p. 169.
450. RAV, pp. 172-73.
451. RISEIC, p. 170.
452. RAV, p. 178.
453. RISEIC, p. 171.
454. *Op. cit.*, pp. 173-74.
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456. Op. cit., pp. 175-76.
457. Op. cit., p. 181.
458. *Op. cit.*, 182.
459. RAV, p. 282 (fn).
460. Op. cit., p. 183. (A good number of references from Nos. 1 to 167 of this chapter are drawn from Batra's book, duly quoted).
461. RSA, Tozi 94. Dastur Muazana Khurd Naruka V .S. 1766.
462. KV, p. xxx.
463. RISEIC, p. 172.
464. Op. cit., p. 169.
465. Dhula Archives-, A Letter dated 25th October, 1830 A.D. in Persian addressed to the noble of Dhula by a lady related to Major Harrison, posted at Lucknow.
466. NI, pp. 271-72.
467. Shekhawat, S.S., *Swartantrata Sennni Dungaji Jawaharji* (Jodhpur, 1973 A.D.), p. 5.
468. Op. cit., p. 7.
469. (a) SI, pp. 120,124; (b) RISEIC, p. 165.
470. RISEIC, p. 85.
471. Shekhawat, S.S., *Swatantrata Senani* Dungaji *Jawaharji* (See collection of a ballads and heroic poems).
472. RISEIC, p. 19.
473. TES, Vol. Ill, p. 69.
474. Nl, p. 264.
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479. *RISEIC*, p. 53.
480. RSA, Vol. 29 (713), V.S. 1896/1839 A.D.
481. *RISEIC*, p. 56.
482. Mandawa Papers, No. 65 (Kharita from Col. Echils of V.S. 1893/1846 A.D.)
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489. Jonraj, *Rajatarangini*, pp. 107-08 (Chaukhamba, 1972) edited by Raghunath Singh.
490. MS No. 3073, RPPU.
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492. Parihar Jagmohan Singh, *Madhiya Kalin Charan Kavya*, pp. 13-14.
493. *DV*, pp. 14-15.
494. M, pp. 62-66.
495. *RISEIC*, pp. 55-56.
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497. *NI*, pp. 124-25.
498. *CLFR*, p. 72.
499. *JCR*, 1931 A.D., Chapter XII, Statement A, p. 202.
500. *RISEIC*, p. 55.
501. *BHJ*, pp. 8 8, 95.
502. *Tuzuk-i-Jahangiri*, Vol. I, p. 266.
503. *KVAJ*, pp. 136-37.
504. *Op. cit.*, pp. 163-64.
505. (a) KV, p. 153; (b) BHJ, pp. 19-20.
506. CLFR, p. 74.
507. Barnett R. Robin, *Feudal Revolt and State Building*, p. 15.
508. *Ibid.*
509. *KV*, pp. 154-55.
510. *RISEIC*, p. 54.
511. Dhula Archival Records.
512. *CLFR*, p. 72.
513. (a) KV, p. xxx; (b) *JCR*, 1931, Ch. XII (82 sub-branches have been mentioned of which 5 are reported to be untraced to their origin).
514. *KV*. p. xxix.
515. *Op. cit.*, p. 27.

516. (a) RSA, Tozi 75,1785 V.S. 1728 A.D.; (b) *RISEIC*, p. 7.
517. RSA, IN, Tozil 3A (264), V.S. 1818/1761 A.D.
518. *SU*, p. 58.
519. *Ibid.*
520. *RISEIC*, p. 30.
521. *Jaipur Gaztttee* Notification, Vol. LI, No. 4605 of 18.11.1933 (No.17164 of 11.11.83).
522. (a) *KV*, pp. 200-201; (b) *VB*, Budh Singh Charit, p. 100.
523. *VV*, p. 1298.
524. *SJ* (Hindi), p. 38.
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526. *DV*, pp. 15-16,22.
527. SJ(Hindi), p. 174.
528. *AAR*, pp. 1364-65.
529. RSA, Tozi 95 (1083), V.S. 1838/1781 A.D.
530. RSA, Tozi 94, V.S. 1766/1709 A.D.
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532. MS No. 309. VBGSS, Rajasthan Prachya Vidva Pratishthan.
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538. *Op. cit.*, p. 62.
539. NI, p. 236.
540. *AAR*, *p.* 1331 fn.
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543. RSA, Tozi 82 (1013), V.S. 1888/1831 A.D.
544. RSA, D.K., B.12A (1565), V.S. 1899/1842 A.D.
545. RSA, IRN,DK (292), V.S. 1826/1769 A.D.
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547. INR 15 (NT 4) 1565, V.S. 1888/831 A.D.
548. *AAR*, p. 1365.

5

Life of Nobility

The Nobles at War

War was the first and foremost occupation of the Rajputs in general. Being a predominantly martial race, they took pleasure in use of arms and show of valour. As such, hunting was the only diversion for them during peaceful days. As theirs was a traditional career of constant conflicts and wars, they found themselves at ease during the wars. A true Rajput warrior was busy with his daily routine of prayers and worship in the usual way even when the hour for the battle to start was fast approaching. He donned his turban with the 'Saligram' on his head and put the garland of Tulasi beeds on his neck, with a determination to fight the foe with all his might and unflinching loyalty to his master.[1] With such a noble character, the Rajput soldier always welcomed the occasion of a call for fight.

The Kachhawaha nobles did not lag behind in the above said spirit of a Rajput and distinguished themselves in many a battle. During the Mughal days they usually accompanied their liege lord[2] or other imperial *Mansabdars* of status, deputed on special campaigns. Several wars in the Deccan fought under the dynamic leadership of Mirza Raja Jai Singh, the most eminent general and statesman of his times, were marked by their valiant deeds and coloured by their blood. They proved their mottle against the Guhilots when the latter confronted them in support of Madho Singh I, a claimant to the seat of Jaipur. When the Marathas made incursions in the Kachhawaha State, they were in the front rank to shed their blood for the cause of their homoland and the master. The fateful war with Jodhpur, fought in connection with the Krishna Kumari episode, also saw them assembled under the *'Pachranga'* flag, for getting all differences and casting off all inhibitions. They took special pride in celebrating some of the decisive wars which brought victory to them. The battles fought with the Mughals at Sambhar, with the Jats at Maonda-Mandholi, and the third one with the Sindhia at Tunga were treated as the most prominent among them. Though, at the battles of Sambhar and Tunga the Rathods were their powerful allies, the one fought at Maonda was entirely a Kachhawaha show. Many a nobles of eminence lost their lives at the last mentioned battle. The Rajawat chief of Dhula was killed, along with three generations of his family at a time. After the British treaty of 1818 A.D., there was hardly any occasion for the nobles to show their valour in the field. With comparative peace at home and no orders being received for foreign campaigns, they sought diversions which had nothing to do with their traditional warrior spirit.

Even during the British times, when the days of wars were forgotten, some of the daring and ambitious nobles liked to invite antagonism and risk their possessions, when it was a question of their self-esteem or of avenging of an injustice done to them or their predecessors. Knowing fully well that they were fighting a losing battle, and also that they had neither the means nor the strength to face the imperial forces, they set on the path of war and sacrified themselves for their age-old beliefs and cherished values. Such instances, though rare, are enough to indicate that the dying lamp of heroism and valour did shine in its full glory before it burnt itself up finally.

The institution of nobility was strictly based on the principle of sharing the gains of conquest. It was not the master and servant relation, as it was not open to the chief to dislodge the noble from his estate without assigning any reason. Such arbitrary powers were assumed to be held by the chief, but in actual practice it was not so. The treaty of 1818 A.D. with the East India Company expressly laid down that customs and traditions would be given due recognition, although the prince was to be treated as the lord of his territory and his subjects. This clearly meant that the prince could not behave in an arbitrary fashion, as there was no such tradition. In other words the primary function of the nobles was to serve the chief with their men, horses and arms in all defensive and offensive campaigns. All other functions were secondary to them when there was a state of war. It being as such, they were expected to be in a continued state of preparedness to fight. Apart from their bounden duty to rush to the call of the chief,[3] they were also expected to recruit the required number of fighting personnel on promise of payment by the State. Such occasions were common, especially during the Maratha invasions, when thousands of men were recruited.[4] During the Mughal days also Rajputs from all quarters of the State were enrolled to men the troops of the Prince's own *mansab*. This recruitment was also naturally done through the nobles, as they were the right persons to be entrused with the job. While such recruits got their wages from the Mansabdar chief, the nobles own men were paid by them, unless otherwise compensated on a regular basis by grant of land etc., in their respective estates. Loss of horses, men and arms in the battles were also usually made good by the nobles themselves. But there were no hard and fast rules in this connection. Fresh horses were often supplied by or purchased on behalf of the Mansabdar. For loss of men, the noble was expected to compensate the family of the dead by the grant of a reasonable allowance to the widow, if any, or by assigning 'Bhom' land.[5] When the noble or his dear and near relative was killed in the battle, the State usually granted remission in tribute or compensated him in other suitable ways.[6] Honours, such as *'Siropao'*, Palanquin, elephant, the right to beat drums, insignia or a flag, gift of ornaments, etc. were bestowed on such occasions.[7]

The prince also showed the courtesy of paying visits to nobles who got seriously wounded in the battles and also to ensure that they were properly looked after.[8] Medical and financial assistance was also provided when needed or asked for.

Though the prince usually liked to have some of his wives, with requisite paraphernalia of the seraglio, in his camp during wars of long duration, the nobles were not seen to enjoy such facilities. Their personal attendants, such as grooms of horses, arm carriers, cooks, water carriers, etc. were, of course, there to look after their comfort. During the good old days, when a battle was fought on behalf of the State, the customary 'Bida' (a pair of betal leaves) was circulated among the nobles assembled in the prince's court, and the noble who had the courage to pick it up was asked to assume the responsibility of leading the State army to victory. Despite there being a regular post of the commander-in-chief, the custom of circulating a 'Bida' was retained, as noticed in the archival records.[9]

Before starting for a war the nobles were expected to pay their respects to the prince to seek his orders or advice.[10] *'Siropao'* and other gifts were offered on such occasions. Similar visit was also paid at the end of the war, before they departed for their homes.[11] Functions to celebrate the victory were held at leisure when the prince honoured all deserving nobles by gifts and grants. Even if the war was lost, the tradition of bestowing gifts and grants was necessarily followed in order to boost morale of the warriors.[12] It was not necessary to hold a formal function, if the prince so liked, and the grants of honours were conveyed to the nobles through *'Khas Ruqqas'* and messengers. It was, however, an established tradition to make a public show of the honour in the presence of others in the court. Maharaja Pratap Singh bestowed the richest of gifts and highest of honours quite lavishly to celebrate his victory over Sindhia in the war fought at Tunga.[13]

Warfare being decidedly the first and foremost of occupations for the Rajput, it was accompanied by its own rituals. When it was to be fought on behalf of the chief, a call[14] was made upon the nobles to rush with their men. Directions, if any, were also conveyed either by a letter or through a special messenger. On the eve of the day fixed for the battle, all the nobles gathered for the usual sip of the opium (Kasumbho or Amal), administered by taking the liquid in palm.[15] The bard would then recite couplets eulogising the ancient heroes of the clan who had sacrificed themselves for the cause of the Kachhawaha land, and showed exemplary bravery in the battles.[16] A community feast was also arranged to express the spirit of oneness with no distinction of rank or status.[17] All of them would then swear by the name of the clan, or their presiding deity, or the flag, etc. to show unflinching loyalty, and to fight sincerely to their last breath.[18] Wars fought with the help of tribesmen with such feeling, decidedly brought better results then those with the help of mercenary soldiers. This traditional system of war rituals was, however, given up gradually to be replaced by the autocratic pattern of the Mughals. That was more so when the war was fought on behalf of the imperial power under the generalship of their clan leader. But when the honour or prestige of the clan as a whole was at stake, the feeling was generated at the instance of the chief.[19]

Though, the horse and the sword continued to occupy a prominent place in Rajput warfare, with the invention of gun powder, the cannon and the guns took a more exalted place, as compared to the traditional bows and arrows in long range weaponry. Inventories of war material stored at forts of the nobles contain a long list of cannon, balls of zinc and iron of various sizes, bags of gun powder and either allied equipment.[20] In close fights, the shields, swords, daggers and spears were still used. Warriors fully covered with armour from head to foot, known as Silahposh[21] were less prone to deadly blows even in hand to hand fight. Heavy arms of archaic designs, such as *'Gurja', 'Gada . 'Falsa', 'loh kunt'*, etc. were giving place to lighter ones to facilitate swift action, easy movement and agility at the field. Elephants, fully covered with piate armour, were mainly used to break open the gates, to demolish vulnerable constructions, and to help warriors in scaling high walls of defence. They also formed the front line of attack when strategies demanded so. The generals were usually seated in the *'Ambari'* on the elephant back for better supervision and commands. It had been a psychology of the warriors in such warfare to feel encouraged to see their chief or the general among them in the thick of the battle. Many a battle was lost when the commanders were not in sight, meaning thereby that they had fled from the scene. Experts seated in guarded cabins on elephant backs also tried to rope in opponent warriors by clever devices thrown from their positions of vantage. The Rajputs, however, were known for their conspicuous bravery, Defying all odds, some of the dare devils among them forced their galloping steeds to reach as near the head of the elephant as possible, thus enabling them to make a dashing attack on the general and thrust the sword or dagger in his person. Historians of Rajput history have described such heroes as 'flying tigers'.[22]

Apart from elephants and horses, the two main animals of war, hunting dogs were also pushed into action to scare and create panic in the lines of the enemy. The Rao of Uniara is said to have done so at the battle of Sambhar which was converted into sudden victory by the Kachhawaha noble.[23] With a tradition of *'Dharma Yuddha'* in the Indian style, the Rajputs always believed in face to face fight, to lose or win the battle. But the positioning of the forces was also done with the utmost skill, as directed by experience generals. The usual strategy of forming a *'Vyuh'* was to divide the entire army into five parts called as *Harawal, Chandawal, Varangal, Tarangal,* and *Gol.*[24] The *'gol'* was the position in the midst of the four wings that is the front, the rear, the left and the right. The chief commanding officer generally occupied this mid position.[25] Heavy pieces of artillery stationed in the front and the sides helped advancement of their attacking troops by keeping the opponent at a distance. It goes to the credit of the Rajput chivalry that even cannon could not check their spirited attacks. There have been instances when such desperadoes captured the artillery, though suffering heavy casualties by constant battering.[26]

So far as the defence was concerned, they preferred to lock themselves up in their forts on hill tops which were adequately equipped with necessary articles of food and war material.[27] But siezures lasting for months, even years in some cases, forced them to come into the open and decide matters by a straight fight or surrender.[28] The days of *'jauhar'* were over. No such occasion was reported during the period of the later Mughals and thereafter, when such an action could be thought of. Though Muslim fanaticism was at its height during the period of Aurangzeb, no Rajputs were left who could face the imperial wrath like the old heroes, such as Hammir, Kanhadde and Achaldas. When it was impossible for them to maintain the defence, they either foresook the place or surrendered themselves. Very few instances of total destruction were to be seen. Moreover, practically all of them were subordinate to the Mughals and had no courage to oppose them. During the Maratha supremacy, they were reduced to a still weaker position. Being not well off financially, they could hardly manage to recruit fighting personnel, to purchase horses and arms and to construct forts for defence. The Mughals were clever enough to see that they lived in a subdued position. Not to talk of the nobles, even the princes were not allowed to construct forts or make substantial additions to the existing ones. As a matter of fact, all prominent and strategic forts were already in possession of the Mughals. The Marathas also followed the same policy, so far as possible. The ancient Indian mechanical devices, such as the jantras[29] operated from the ramparts of the hilly forts, had given place to those worked with gun powder, which were not easy to procure. The close attacks were, however, repulsed by pouring hot oil, powdered chilly, burning coals, flaming cotton seeds and wood[30] etc. from roof tops so as to create obstacles to the besieging forces. But the Mughals were in a position to employ many crafty devices, to outdo them and expedite the take over. The *'Mugarios', 'Sabats'. 'Manjnika', 'Pashebs'*, and *'Gargaches'* were some of the commonly used ones.[31] This subject of war is diverse in character, vast in various dimensions, and absorbing in interest. A few of the most outstanding traits of the nobles at war deserve mention.

Contrary to the traditional ideals, the Rajputs also left the field[32] when they deemed it opportune. By adopting this policy they could avoid their complete annihilation in battle, and also managed to gather strength. Treaties were entered into if deemed expedient, though the same were sometimes accepted on derogatory terms.[33] Strategem took a more prominent place than heroism. The spirit of revenge was thus made subservient to considerations of worldly gains. Such a policy was adopted as a routine by the Mughals in their own wars.

The nobles had their own physicians and surgeons to attend to their ailing and wounded warriors. The indigenous system of healing and other surgical operations seem to have been lost for us. No written records are available. The knowledge passed away with those experts of the past. Books of veterinary science, however, have been preserved. The *'Aghwa Shalihotra'* and *'Gajsalihotra'* treatises contain various methods of treatment of these animals, besides describing their merits and demerits. Illustrated manuscripts of these treatises are available in abundance. No records have surveyed of how they manufactured arms and armour for man and animals. So also is the case of other war material. Though the museums and private collections do contain some specimens of the arms, armours, etc. the know-how is lost to us for ever. Old families of blacksmiths, 'Sikaligars', tailors, dyers, titters, embroiders are extinct. Camp equipment and modes of transport used to form an integral part of the war campaigns. The contractors of 'Bahirs', to supply rations and other requisites to the fighting personnel, have not left any details of their arduous task.

The nobles who fell in the field were often followed by their wives who ascended the pyres. It was in Major Ludlow's time that this practice was legally banned. Even before this it depended on the sweet will of the consorts of the noble to immolate themselves or not. However, society took it as prestigious for a devoted wife of a Rajput to follow her dead husband by committing *'sutee'*. That was why they were held in high esteem by the people.

The Code of Chivalry

The Rajput code of chivalry has been variously defined by poets and Hindu law-givers. As a matter of fact, what the poets have said is only a repetition of the principles laid down in the *'Smritis'* (codes of law). These may be summarised as follows:

1. A true Rajput is expected to lay down his life when his land is alienated, his religion is in danger and the women-folk are in distress.[34]
2. An ideal Rajput should possess high morals regarding women and should be generous, sweet tempered, high spirited, brave in fighting and liked by all.[35]
3. The Rajput should never forget his enmity and must take his revenge.[36]
4. Loyalty to the master is highly prized by a true Rajput.[37] He will deem it his prime duty to die for him who has given him some grain and salt to eat, that is, offered livelihood to him.
5. It is a sin of the highest degree to surrender or kill one who has sought refuge with a Rajput.[38]

6. To ride a stately horse and to sever the head of a brave opponent has been the long-cherished desire of a Rajput.[39]
7. A Rajput should prefer to die rather than tarnish his fair name.[40]
8. A true Rajput cannot bear the insult even of an indecent address.[41]
9. A Rajput, like a lion, will not attack an enemy who retreats like a coward.[42]
10. A cowardly Rajput is to be despised by all.[43]

Many more of such principles may be added to these, which are found profusely scattered in the vast literature of the Rajputs. The Charans have sung of the achievements and qualities of a true Rajput in a thousand and one ways, and kept on inspiring generation after generation to stick to those lofty ideals even at the cost of their lives. All these traditions of Rajput chivalry are found deeply rooted in the cultural heritage of the Aryans. We find them fully supported by our sages who have given us our ancient codes of law. To quote a few, the 'Manu Smriti' also lays down similar principles corresponding to those enumerated here above:

1. An indecent sound, 'Hum' for a Brahmin and a disrespectful address 'Tum' to an elderly (one is to be repented). See No. 8 above.
2. One who fails to defend the perosn seeking refuge and one who teaches 'Veda' to an undeserving person, (should repent in a particular way) See No. 5 above.
3. One should not come into contact with those who have killed children or women, or those who have sought refuge with them, and also with the disloyal or unfaithful, even after they are thrown into the lowly caste. See Nos. 1 & 5 above.
4. Those who, with a desire to kill each other, fight bravely and do not flee from the battle, go straight to the heavens. See No. 6 above.
5. One should not kill the enemy on foot from horse back, the impotent one, that with folded hands, that with unbraided hair, the sitting one and also that who says that he is yours. Similarly the sleeping, the naked, the unshielded,

> the unarmed, the onlooker, the undesiring and one entangled with another are not to be killed. He whose weapon has been broken, who is grief stricken is seriously wounded, has tied from battle and is afraid, are also to be spared by a ture Kshatriya. One who is killed, by the enemy, when fleeing from the field takes all sins of his master on his own head.
>
> See Nos. 4, 9 & 10 above

The Aryans certainly followed these and other edicts prescribed in the Hindu codes of law, and instances are not lacking in the Indian epics and other classical literature which go to support them. With the passage of time, however, there was an intermixture of alien culture which resulted in the degradation of moral standards and decline of lofty ideals in all walks of life. War, being the most important of such fields, the adverse effects were more prominently visible in the strategies adopted in battles. Treachery, cunning, corrupt practices affecting religious feelings of one's faith, the massacre of innocent women, children, disabled and old people, victory by whatsoever means, fair or foul, and other such vices gradually came to be accepted in the normal course of warfare. The Rajputs of Rajasthan continued to observe the ancient ideals and cherish the basic values of chivalry, as defined here above. It remains to consider how far the Kachhawaha nobles followed these ideals at the expense of their dear and valued possessions. Some glimpses can be had from the voluminous records of the numerous Kachhawaha nobility. These may be arranged pointwise as under:

1. Danger to Religion

Whenever there was an attempt by the Mohammedans to desecrate or demolish any Hindu temple, the Kachhawaha nobles came forward to save it and sacrified themselves for the cause. Sujan Singh of Chhapoli did so for the temple at Khandela during Aurangzeb's reign.[44] The noble of Achrol had killed a butcher at Delhi who was going to kill a cow.[45]

2. Women in distress

There were few occasions during the period under discussion for the nobles to prove their mettle in this respect. They were, however, always sympathetic towards them and respected their honour. Bharat Singh Naruka had treated the wives of the Amir of Tonk as his own sisters when he kept them under house arrest in the fort of Madhorajpura. The chief of Chomu had made arrangements for the safety of the women-folk when an invasion was anticipated. Sardul Singh Shekhawat had given away Rs. 22,000 as gift to a woman of his territory when she was in distress. The amount belonged to the imperial treasure, but the noble hardly cared for the consequences.[46]

3. Spirit of revenge

Instances of personal revenge are very rare in the recent history or the nobles. There had, of course, been cases of long standing enmity between some of the branches. Among the Shekhawats the houses of Khandela and Manoharpur were always at dagger heads. They were on constant look out to harm each other, and so a chain of revenge had been created.[47] Sangram Singh's son took the revenge of his father and succeeded in securing the patrimony of Sujawas.[48]

4. Loyalty to Master

Many branches of the Kachhawaha nobles had sacrified themselves for the cause of their lord in the historic battles fought at Maonda, Bagru, Gagwana, Tunga, Sambhar, etc. The heaviest toll was taken at that of Maonda where three generations of the Rajawats of Dhula perished in a single battle. Same was the case in the battle of Mandan where some of the Shekhawats sub-branches lost their generations.[49]

5. Shorter

Dhonkalsingh, pretender to the *gaddi* of Jodhpur, was given shelter in the fort of Bhopalgarh by the noble of Khetri.[50] Minor cases of granting refuge are numerous. Dugar Singh of Patoda, while returning from the raid of Nasirabad treasury of the British Government got refuge in the territory of Bhim Singh of Diggi for which, the latter had to lose his job of membership of the State Council. The Mutineers of Baraili regiment were provided refuge by the noble of Khetri. The British served threatening warnings to die noble of Mandawa in this connection urging him not to render any help to the rebels and the noble of Khetri.[51]

6. Gallantry in battle-field

The strongest trait of a warrior race has been to yearn for an occasion to fight and display valour. When giving an option between waiting and fighting, the Rajput would always opt for fighting. He was quite rash in this respect and cared little for strategies. His preparedness to fight and to sacrifice himself was taken for granted at all hours.[52] Col. Tod records shows that the Rajput warriors used to fortify his morale by hanging up his buckler.[53]

7. Insult not to be Borne

The society of the nobles, throughout Rajasthan observed courtesy of the highest order as an integral part of their sophisticated culture. The etiquette of the Rajput nobles served as a model for people of upper stratum of society in general. The matter of addressing, the decorum of conversation and the courtesy shown to each other according to the rank, grade and traditional status, are some of the manners which would create good will even between two staunch opponents. With this cultural background a noble would not expect to be addressed in an insulting way even by his seniors and superiors. That was why even the father behaved with his son in a courteous way and so did the clan chief. He always communicated with the nobles by a *'khas Ruqqa'* sent through a special messenger. The manner of writing such *Ruqqas* as well as that of special letters addressed by the State Diwans was befitting their position as nobles.[54] As the noble was held in esteem by all concerned, any disrespect to him was out of question. It was, therefore, natural for him not to bear with any insult and retaliate in the way befitting a 'Kshatriya'. The Rawal of Samod, who acted as the premier of the State in the British period refused to sit on ground in the presence of the chief who was seated on a silver chair.[55] His contention was that as per tradition the chief should also sit on the floor on his *'Masnad'*. As a group they refused to pay respect to 'Raskapur', the favourite concubine of Sawai Jagat Singh.[56] Bahadur Singh of Khandela, when insulted by a

Mohammedan of the same name, left the army of the Mughals.[57] Bagh Singh, a sub-noble of Khetri, had killed his own son, Hari Singh merely because he could not bear the insult of sitting under him, as an ordinary Sardar, when his son was installed as the noble of Khetri.[58]

8. No attack on cowards

The true Rajput never followed a fleeing enemy nor attacked one who showed cowardliness and begged for life. He was expected not only to accept the challenge of the enemy but to also initiate an attack on his own. The Kachhawaha nobles never lagged behind in this spirit and always followed the high ideals of bravery as laid down in the scriptures. It was only for reasons of strategy that they would retreat. The Narukas, Shekhawats and the Khangarots were aggressive than other branches of the Kachhawahas, and their annals are full of their heroic deeds. The Rao of Uniara defeated the Nawab of Tonk at Bambhar in Uniara, but did not follow the fleeing troops of the Nawab.[59] In the second fight of 'Lawa' the troops of the Narukas did follow the enemy but only to capture their war material and not to attack them.[60] The poets never spared the cowards and reprimanded them in the strongest terms and showered lavish praises in choicest phrases on the brave.[61]

9. Promises to be kept

Following the traditional ideals the Rajputs never broke their promises. They adhered to their sacred word. No amount of danger or temptation would make them shirk that responsibility. A word given in good faith was always to be honoured in the same spirit. Such words are also given in tribal gatherings when some salt was dissolved in a pot and all assembled at the spot were required to dip their hands in the salty liquid, which purported to giving one's word to a cause or a specific decision. The Skekhawats did so and agreed to the sacred pledge of good faith.[62]

10. Help to the oppressed

It had been a long standing tradition with the Rajputs to rush to the help of those who made an urgent request for the same when in distress. It was in the spirit of a senior extending protection to a friend in need. This was done by Sawai Jai Singh in the case of Bikaner when the Bikaner chief was attacked by that of Marwar.[63] Such instances are not rare in the annals of the Kachhawaha nobles.[64]

11. In defence of the honour of the tribe

The honour of the Rajputs' own tribe was held in higher regard than his personal prestige. In times of common danger there was no overriding bond which could unite the different tribes. Instead there was internecine fighting among the tribes. An instance of defending the paper-fort of Amber is credited to Kan Singh Balbhadrot and Kushal Singh Nathawat of Amber who happened to seek refuge with Rana Jagat Singh of Udaipur.[65] The Maharana observed the formality of destroying the fort of Amber, made of paper, to fulfil his vow. This was abandoned after the above said incident.

Many more minor factors constituting the Rajput code of chivalry may be discussed and illustration cited from the Kachhawaha history. Some among them are to forgive the fugitive enemy, not to attack the unarmed, not to fight with the footman himself is mounted, not to harm women, children and disabled man, etc. It was because of these ideals of chivalry and heroism that the Rajputs were honoured by society. The Kachhawaha nobles were not inferior to others in this respect.

THE NOBLES AT HOME

In times when war was continuous throughout the year, hardly a noble, finding himself fit for combats, could idle away his time at home. On the contrary, there was a longstanding general complaint[66] that the Rajputs, mostly deputed in the Deccan, were not allowed leave to visit their homes for years together. The service in the Deccan *"Dikhan Ri Chakari"* was so dreaded by their consorts that folk songs were composed to deplore and condemn it.[67] It was in such circumstances that leave for home was treated as a favour. It sounds strange that during those days of distrubances and turmoil major activities of construction of forts and palaces, temples and gardens, tanks and dams, and even planning of towns and cities were executed.

Arnold J. Toynbee, the world historian, seems to have rightly remarked that civilisation has mostly flourished in the countries of the world who were required to defend their frontier constantly.[68]

It was natural for the nobles, returning after prolonged stay at the battle fields, to indulge in pursuits of pleasure. Their own inner apartments were the best places for such enjoyment in company with their wives and concubines of various categories. It was also during these intervals that they added to the existing number of such females. New marriages[69] were contracted, if desired, and favours to wives and mistresses were granted. What little time they could spare for the administration of their estates and the financial matters, which were their prime concerns, was duly utilised. Sitting in their own little courts they would dispense justice to all complaints who might have been waiting for their return. If the noble was a farsighted person he would think of strengthening his defence by construction of forts and fortresses, ramparts and gates, as well as adding to his armoury and stables. He would also devise means to create more sources of regular income for which fresh land was brought under the plough, wells were dug for irrigational facilities, which brought more income, and fresh contracts[70] for collection of customs and octroi, forests produces, etc. were given. In short, it was the period when he reviewed the whole position of his estate. Though every State worth the name did have its own manager *(Kamdar* or *Diwan)*, all important decisions, more so in financial matters, were taken by him.

With a number of wives and concubines to visit, the Rajput nobels had evolved a solution of their own, which might have been uniformally adopted by this polygamous society. Ancient literature of the Rajputs throws light on the topic and tells of their turns so fixed that each of them could reasonably feel satisfied over the arrangement. The newly married one was given a preference over others in such cases and she was favoured by the allotment of more turns than the rest. The concubines, raised to the status of *'Paswan'*, *'Padadayat'* or *'Khawas'*, were also to be allotted their due rums. Despite such a customary arrangement, the sweet will of the noble prevailed above all. He could certainly have his choice and spend his time with one or more of his wives or concubines. Due regard, however, was to be given to his legal wives coming from respected families to avoid complaints from the concerned-in-laws. The ladies in the seraglio were naturally jealous of each other and the proverbial animosity between them has been described variously in literary works[71] and folk literature. Their respective maid servants acted as messengers in the female apartments, and all connections with the world outside the tour walls of their respectful confinement, was also made through them. Their financial matters were generally dealt with by their own managers[72] or male servants. The watch and ward in charge of the *Zanana* was posted by the noble himself, as he was to be a man of strict confidence. He was generally an aged man of outstanding morality in the style of the *'kanchukis'* of the classics. It was his duty to see that each entrance and exit of the *Zenana Deodhi* was carefully guarded and watched.[73] No male was to be allowed entry except the noble and his own children. Though each lady had her own separate residential quarters and her own kitchen managed by her staff, she was not free to talk to males without explicit permission from her husband. The elderly Brahmins, well-versed in religious rituals and epic stories, were of course invited by the ladies of the Harem in connection with religious festivals, ceremonies, rituals, feasts, etc and on such occasions a curtain was hung before the Pandit so that the ladies could sit behind it and listen to him from close quarters. This sort of *'Purdah'* was essential in all such and other cases. Slave girls were generally given in dowry to accompany the Rajput lady and to live with her for ever. The more resourceful parents would also depute a priest[74] and other servants for her convenience. The more of such retinue a wife brought from her parents, the more superior she felt over others. When the nobles had no such sources to maintain the extra staff, necessary arrangements were made by the parents of the lady. But all these matters had to be settled before hand. As every wife was provided with a fixed allowance, in cash or in kind, it was her lookout to manage her affairs within the prescribed limit. All extra expenses had to be met by her from her own funds. Requests for such extra grants were made to the noble also, and he could oblige if he so liked or his own means permitted. In certain instances, the records say the nobles themselves borrowed money from their wives.[75]

It was not very often that the ladies were allowed to visit their parental homes. But on occasions, like those of marriages, deaths, births and religious festivals of importance at the parental home, they were freely allowed a visit. While mourning visits were paid on their own, for all others it was expected that some near and dear relative came to take the lady with him by obtaining prior permission of the noble.

Another occasion for their stay out was that of a pilgrimage[76] which was usually done at a comparatively advanced age. The mothers and grand mothers of the noble usually accompanied him. The ladies, starting on such pilgrimage to famous places in near or far off territories, were accompanied by a suitable number of armed guards. Palanquins duly equipped, horses and footman were deputed for the purpose, and a trusted man of experience was put in charge of the party.[77]

As the ladies were generally religious minded they preferred to observe a daily routine of bath, worship of their deities and other rituals. For this purpose temples of those deities were so constructed, adjacent to the residential quarters, as to facilitate their visits without outside interference. In case they visited some other renowned temple at the place of their residence, special arrangements were made for the purpose, and no male visitors were allowed entry into the temple at that time. At some of the places there were underground passage for the royal to come unnoticed.

The noble had also to devote his attention to his children of marriageable age. It has been customary for Hindu parents having daughters to approach the parents having sons with a view to arranging suitable matches.[78] As such, the nobles cared only for their daughters whom they wanted to be married in decent families, preferably higher in status then their own. A marriage in a royal family was the most coveted, as it not only added to their prestige and dignity but was also beneficial in financial and other matters. They had, therefore, to strive hard for such relations. Even otherwise, the marriage of a girl was always problematic and required much patience and high social connections. Moreover, the expenses involved in such marriages were exceptionally high. The festivities traditionally arranged on such occasions also took much time, and the whole estate had to be geared up to celebrate the marriage and accord the best reception to the bridegroom's party.[79] The Rajputs in those days stayed for days together, and even for a whole month or so in certain cases, at the bride's place and enjoyed drinks, food, etc. offered by the host.

In order to maintain the spirit of war, and also to keep fit physically, the nobles took to hunting[80] while at home. Excursions were accordingly planned in the usual way and extensive arrangements made for the same. If it was meant for big game, a good number of villagers were requisitioned, to beat drums and create all sorts of noise, to direct the animal in the right direction. Masonry constructions known as *'Odhis'* already existed in the area where the hunters sat and watched. In absence of such places special *'Machans'* were raised on the trees. As hunting was now done by hand guns, the old system of arrows and spears no more existed. The latter was definitely an arduous task and required more of strength and courage.[81] Bear hunting was more popular among the nobles,[82] to be followed by those of small game, such as deer, hare, etc. There was a ban on the hunting of peacocks. Anybody hunting a peacock was severely penalised. Though there were not many restrictions on hunting by the public, certain privileges were reserved for the noble and his family members. On completion of the excursion, a grand feast was arranged in which all members of his family and personal servants participated. Such non-vegetarian food was served after the usual drinks of liquor. Archival records of the nobles speak of contributory feasts also in which even the servants contributed their shares.[83] Songs and dances by professional artists were also arranged on such occasions. These professionals belonged to 'Dholi', 'Damami', Tatar', 'Bhagtan' and 'Gayami' classes. This had created a special class of folk music known as 'Rajwadi Geet'[84] which were very much liked and appreciated in the feudal circles.

Kachhawaha nobles were known for their devotion to religion. Routine rituals were duly performed which included chanting of hymns, reciting of devotional *'Padas'* or *'Bhajans'* and reading of epics. Besides the texts available in Sanskrit and *'Brajbhasa'*, those composed or translated by bards were also there. The nobles, generally being less educated, took special interest in reading or listening to religious works in the local dialect. The *'Yogyas'*[85] , *'Bhagwat Saptahas'* and other such programmes were arranged on a larger scale. The noble, his ladies and other distinguished persons of his place participated in them. Alms were distributed, charitable grants were made and people of the priestly and mendicant classes were fed. Inaugurations of temples, water reservoirs, inns, etc. were other such occasions. Land grants were often made on the occasions of *'Suryagrahan'*[86] *'Makar Sankranti'*, bath in the Ganges, and visits to places of pilgrimage.[87] *'Tuladan'* was given on birth days of the noble and his heir-apparent. The nobles took special interest in all such acts. The ladies of the *'zanana'* were more devoted to religious *rites* than the males.

It had been a tradition with the nobles living at distant places to visit their wives on the festival of *'Teej'*. It was though most auspicious by the ladies to have their husbands with them on this day. Literary writers have given rich descriptions of husbands hastenings to reach home on this day and of the wives anxiously waiting for the meeting.[88] Almost all estates observed the festivals of *'Teej'* and *'Gangaur'* when fairs were organised in their territories. Dussehra, Diwali, Holi, Basant Panchmi, Shivaratri, etc. were more such occasions when the nobles liked to hold court, mix up with the gentry of their estates and organise festivities. When at home, the nobles took special pride in participating in all such fairs and celebrations. They also rode in procession[89] on a number of these festivals, in the oriental style. People of their estates could freely celebrate 'Holi' with them with the aids of *'gulal'*, *'Rang Pichkara'*, etc. Apart from these usual Hindu festivals, fairs[90] of local importance were also organised where stalls were put up by merchants coming from far off, and domestic animals were put on sale.

Prior to the treaty of 1818 A.D., the nobles were often deputed on active service on the battle field, as Kiledars in State forts and various other jobs on behalf of the State. Moreover, they had also to guard their own fortresses and frontiers against jealous and aspiring neighbours.[91] But with the change of times, and with the gurantee provided by the British for maintaining the *status quo,* the nobles were now free to devote more time to their own affairs. The British policy of depending less on the nobles' forces had also relieved them of much strain in this respect. They had, therefore, enough leisure for pleasant pastimes. If they were not very interested in court politics, which necessitated their visits to the capital, they were free to use their time at home as best as they liked. While for official postings and the *'Khas chauki'* duties they had to obey the orders of the chief, they were not expected to remain personally in presence throughout the year. Their presence was needed only on customary occasions or as and when demanded by the chief. Thus, their prolonged stay at home was now possible, which naturally expanded the sphere of their activities at home.

Except for a few estates of larger dimensions, the smaller ones found it difficult to manage their affairs within the limited means. They had to eke out their petty income, for the reason that there was large number of dependents to be supported and marriages had to be solemnised. Much more was needed to maintain their own status, and provision had also to be made for hobbies and merry-making. To meet all these expenses, the nobles had to depend mainly on their land revenue, taxes of various kinds and contracts of forest products, quarries, etc. Sufficient time, therefore, had to be devoted for devising new ways and means to develop these sources in order to derive more income. Administrative matters, as those of law and order, also took some time. To keep a check on the sub-nobles[92] and officials of the estate, and to utilise their services to the maximum, was also a major task. The rest was devoted to the family affairs. Dresses and ornaments were to be prepared,[93] customs and conventions had to be followed and attempts had to be made to maintain peace and harmony[94] among the members of the family. For all these activities he had previously to depend considerably on his relatives and personal servants. But with the change of time he was free to handle them personally.

Rule of Conduct

Born in a feudal atmosphere, the nobles naturally developed haughtiness in their dealings with others. An air of superiority was always there in their behaviour. With the large retinue of servants and obedient public at large, they were used to boss over everybody. It was a part of their etiquette to be addressed in a high sounding way[95] The pattern of their clan chief and other highly placed dignitaries influenced in their modes of living.[96] With an insatiable desire to grow richer, and powerful, they had become arbitrary and rash in their behaviour.

The court manners had penetrated deep into their personal relations at home, thus making them more formal than familiar. Their conduct in relation with others of their class was also guided by their own etiquette at home. The cultural aspect apart, such an etiquette had become too superficial, devoid of sincerity of purpose and lacking in earnestness. The only redeeming feature was that it was common to all nobles and chiefs in the Rajput States and had thus helped in evolving a uniform etiquette of the elite.

The nobles, however, dealt with their subjects in a different way. The behaviour in this respect was guided by considerations of grades and ranks. The wealthy and rich persons and bankers[97] were treated in a different and polite way than the ordinary masses. The priestly class,[98] the bards and the ascetics were, of course, given due respect as per convention. No special consideration was shown by the nobles towards the women folk and the aged persons, so far as the manner of addressing them was concerned. The respect and sympathy which they nourished in their hearts for women and elderly people were not reflected in their behaviour with them. They were trained to act as such by the long standing traditions in their families. Their language, the manner of their addressing and conversing, their modes of living and the public show of their superiority smacked of their vanity and haughtiness. There was a chain of gradation each slightly higher than its preceding one, from the point of view of respect and prestige, lust as they bowed to their superiors and seniors, in the same way they expected their juniors and inferiors to behave. This was the very base of the feudal society.[99]

Their conduct during wars was that of a fearless and courageous person who did not care for his life, and took pride in showing his valour. He stood firm as a rock in the thick of the battle, and deemed it most insulting to flee or die a coward's death.[100] He was fully sympathetic towards his soldiers and cared for their comforts. He was generous and liberal by nature and did all he could, within his means, for their benefit and to help them in difficulties.[101] When not at war, he showed his generosity towards his foe also and never adopted wicked methods to subdue him. He was known for extending his hospitality even to his sworn enemy when the latter visited him at his home.

He was extravagant in spending beyond his means. At the times of marriages and other auspicious occasions he went out of his way in making extensive arrangements and bestowing gifts quite lavishly.[102] The 'Walter Rajput Hitkarni Sabha' was set up by the British to place a check and prescribe limits to such expenses, named as *'Tyag'* when gifts known as *'Kod Pasao'* and *'Lakh Pasao'* were bestowed by chiefs and nobles of high status. His attempt was to imitate them. This was due to the eulogies the bards recited on such occasions which appealed to his vanity.[103]

He was grateful by nature. The charge of being under debt.[104] was the worst sort of condemnation for a noble. His loyalty and jealousy were also in line with this intrinsic trait of his character. He always stuck to his work. A promise given by a Rajput was taken for granted. He was the last man to shirk the responsibility even at the expenses of his life. He helped the needy and the oppressed, and provided shelter[105] to him.

His financial resources being meagre, he often found himself under debt.[106] But he never begged from the bankers. His managers did it on his behalf. As he was unbusiness like and cared less for his future, his rashness allowed him to incur liabilities on exhorbitant rates. But he was the last man to refuse to repay the loans. The bankers had to be very tactful and polite in their dealings with him as he could not bear any harsh words not repeated reminders in such cases.

He showed all respects to the women folk in the sense that he never allowed their modesty to be molested.[107] Such offences were treated with utmost severity. He also respected conventions and honoured the verdicts of the village and caste panchayat.[108] The same advice of the elders in the society was also headed by him.

Despite ail this traits in his behaviour, there was no such prescribed rule of conduct which could be universally applied to all. Exigencies and emergencies saw a number of psychological reactions in their behaviour. Their traditional character had, however, degenerated considerably towards the end of our period (1858 A.D.).[109] Even the matrimonial alliances in their families were required to be reported to the British Agent.[110]

OCCUPATIONS AND DISTRACTIONS

When not engaged in wars, the nobles looked after their own affairs, if not called to serve the State in person, or posted on some paid job in the government. Those who held imperial 'mansabs'[111] were, of course, always kept busy unless granted usual leave to visit their homes. Apart from their customary attendance at the court of the prince on festivals and other such fixed days, some of them were also called to give special guard duties at the palace and other important places, such as, treasury, ammunition store, artillery, etc. They were generally of the *'Khas chauki'*[112] category of nobles, though some of the *'Tazimi'* category were also reported to have acted as such. The nobles in government service were mostly posted as Fauzdars and Kiledars.[113] Traditionally, the Rajputs were fit for martial duties only. No civil post of importance was, therefore, ordinarily offered to them. The Diwans in charge of finance, revenue, judiciary and other such subjects were either from the business community or the priestly class or other favourites of the prince.[114] It was only in the later period that nobles with high reputation were posted as prime minister, members of the regency council and other highly responsible posts.[115] This was due to the policy of the British authorities who, relying on the notion that this State of the Kachhawahas should be managed only by the Kachhawaha nobles[116] during the minority of their prince, posted nobles of their choice to most of the senior posts. There were always two opinions regarding the ability of the Rajputs to prove their merit as civil officers. While some of the British administrative officers held that, given an opportunity, the nobles could prove their efficiency in civil service also[117] there were others who were critical of them and did not like to entrust civil matters to them.[118] Even when the State was fully governed by the princes, without any interference from outside, this latter policy was adopted. Another reason for doing so might be the fact that the princes did not like their own kinsmen to get in touch with financial and other secret matters, as passing of such knowledge to them was always fraught with danger. The nobles were, therefore, not allowed to be in touch with such matters. This policy was also reflected in their postings as Kiledars. No noble, howsoever highly placed he might be, was allowed to be in sole charge of posts of strategic importance. It was a practice to give a combined charge, with specific duties assigned to nobles of different branches. To cite just one example, the fort of Ranthambhor, when it was ultimately taken over by the Kachhawahas, was placed under the combined charge of several Kiledars. When there was any disagreement among themselves on any issue, another noble was posted to settle the dispute.[119] Such an arrangement apparently speaks of the danger lurking in the minds of the princes. When a particular noble was posted as commander of the forces, his assistants were drawn from various other branches who might not be enjoying his confidence. Such policies were also adopted by the Mughals who posted important Mohammedan officers under Hindu generals and *vice versa*. The same was done in case of Faujdars and Kiledars.

The nobles posted as Kiledars were not required to be physically present at the places for all time. They generally deputed their own men of confidence at the helm of the affairs with requisite strength of personnel, either directly recruited for the purpose from their own places or drawn from the sub-nobles and other categories, who were to serve in lieu of grants of lands, etc. Such postings of the nobles were a source of regular income[120] to them, as the recruits were normally paid less wages than what was received for them from the State. Such payments were generally adjusted against the tributes payable by the nobles to the State, which was convenient to both the parties.[121] Amounts over and above the tributes, if any, payable as salary to the nobles, was however paid from government treasuries.[122] All store lying at the forts, inclusive of arms and ammunition, were also duly checked and verified by the *'Amils'* and *'Diwans'* dealing with financial matters.[123] The post of Bakshi Jagir, who was over all in charge of all affairs concerning the nobles, was also previously held by non-Rajput officers. In later times, however, the Rajputs took it is an insult. During the post-Jagat Singh period the nobles took a united stand on such points and opposed Sanghi Jhuntharam and his relatives, despite the fact that they were divided among themselves on political issues, and had no objection in serving under persons like Khawas Roodaram.[124]

The clan chiefs liked to depute nobles of their confidence on special missions. During the British period they were often sent to see the Governor-General and the Political Agent either for some specific purpose or to show courtesy when they happened to pass the chief's territory.[125] Some of them had also negotiated the treaties of 1803 and 1818 A.D. with the British. The Rawal of Samod had signed the latter treaty on behalf of the State on orders of the chief.[126] To accompany the members of the royal house and other important persons on their outstation visits was another important duty entrusted to them.[127]

The chief always called his prominent nobles for discussions on military matters.[128] Whenever there was the possibility of a war, summons were sent to such of the nobles to come to the capital or urgent consultations. During emergencies they were required to defend the forts and the frontiers against foreign attacks.[129] It had been a policy of the chiefs to grant borders estates to powerful nobles so that they might guard the borders of the State effectively. They were, therefore, encouraged to construct forts[130] and other places of defence, and were helped financially to equip them. State forts were also there on vulnerable borders which were supervised by trustworthy nobles who had their contingents posted at the places.

Some of the bigger nobles were required to stay at the capital for a given period of time during the year and also when the chief called them, they had to seek permission of the chief before they left for their homes. Failure to attend when summoned, or at customary prescribed occasions, was treated as a default for which the noble could be penalised at the will of the chief.[131] This penalty also included resumption of the estate. Such actions, however, depended on its suitability in the circumstances then prevailing. In a feudal society the enforcement of an order was the most important. In case the noble was a strong one he might not bear such an insult and resist with all his strength. But if the chief was stronger he could easily crush the noble.[132]

War was the foremost occupation for a noble in the feudal set up. Immediately before and after the war he was engaged in making necessary preparations and suffering the after effects. When there were no prospects of a war in sight, he devoted his attention to the strengthening of his defence by constructing, repairing and equipping of forts and arranging for fighting personnel, arms, animals etc. All these preparations depended on his financial resources which had also to be looked after. Though his administrative set up was there it was prudent on his part to give his personal attention to such matters. Justice had also to be dispensed with for maintaining law and order in the estate for peaceful living his subjects. Schemes for development of financial resources were also devised and implemented. His family affairs also took some of his time. Being thus gainfully occupied he had little time for any diversion. Still, he was able to snatch some leisure hours which were spent in diversions. Hunting, feasting, music and dance were some of them. Literature and arts were also encouraged. His evening hours were mostly spent with his wives. In case he had any special hobbies, he was free to devote his leisure hours to them. The irresponsible nobles behaved according to their own whims at the expense of their more important works. Some of them were interested in court politics for which they preferred to live at the capital and indulge in the game as they like. Alcoholism and other sensual pleasures took a toll of many a noble who lived a debased life. There were only a few ambitious ones who laboured to add to their possession, powers and rights. The majority, however, lived a contented life, having no programmes and plans.

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6. Wills Report (MS). (Remission of Rs. 3600 and 2000) in the

assessment of Sikar estate was granted respectively for Budh Singh killed in the Jat battle and Hannot Singh killed in the Bharoocha battle.

7. (a) RSA, Tozi 44,1759 A.D. (Jodh Singh Nathawat) was killed in the battle at Kakor for which an increased of Rs. 4000 was made in the Jagir of his son, Ratan Singh of Chomu; (b) RSA, IRN, IIC (798), 1768 A.D. (Pratap Singh son of Ajit Singh Naruka, was honoured with 'Tazim' on his father's death in the battle with the Jats).
8. RSA, Tozi 82 (1080), 1736 A.D. (The Chief went to enquire of the health of Rawal Sawai Singh of Samod who was reported ill).
9. *NI*, p. 200. (The 'Bida' circulated among the nobles was taken by the Rao of Chula).
10. RSA, Tozi 82 (1018), 1834 A.D. (A special sword was presented to Laxman Singh when he was deputed against Chiman Singh Shekhawat of Sahiwar).
11. RSA, TDK, Vol. 21 (p. 660), 1825 A.D. (Rao Chand Singh and Marjad Singh Khangarot reported to the chief on their return from the fight at Sikar. They were allowed to go home).
12. RSA, Tozi 82 (101, 799), 1734 A.D. and 1743 A.D. (Siropaos and horses were sent to a number of nobles who displayed gallantry in the battle of Bundi).
13. *AAR*, Pt. II, p. 303. (Sawai Pratap Singh spent a sum of Rs. 24 lakh on his victory over the Marathas at Tunga).
14. RSA, Tozi 10, 1755 A.D. (Urgent summons were sent to the Rajawats, Shekhawats, Kalyanots, Narukas etc. to come immediately with their forces).
15. *Rajasthani Sahitya Sangraha*, Pt. I, p. 46.
16. RMV, p. 132.
17. (a) *Op. cit.*, p. 104.
    (b) SI, p. 69. (The Rao of Sikar invited all the Rajputs, including the chiefs of Jodhpur and Jaipur, to participate in the community feast at Mauzamabad, where the army had encamped).
18. Baraith Ishwaridan, Kumavijay, pp. 30-31. (An appeal was made in the name of the Kachhawaha tribe).
19. Dhula Archives, 1924 A.D. (A Khas Ruqqa addressed to Rawat Ranjeet Singh with the remark. None of the Kachhawaha tribe will delay).
20. Uniara Archives, 139. (An undated inventory of the war material, mainly consisting of zinc and iron cannon bells, gun powder, zinc metal and other necessary equipment, stored at different places in the fort).
21. *(a) Mandawa Yuddha*, p. 85. (b) Tod, Pt. II, p. 293.

22. *Dingal Geet* (Amar Singh Ro Geet by Padma Sandu).
23. (a) *Sambhar Yuddha,* p. 7; (b) TDB; (c) Irvin, *Later Mughals,* Vol. I, p. 69.
24. *Mandan Yuddha,* p. 15 (Introduction).
25. *Ibid.* (Important nobles of Nawalgarh, Khetri, Dundlod, Bissau, etc. occupied the middle portion).
26. *Mandan Yuddha,* p. 110 (Introduction).
27. *Lawa Rasa,* pp. 25-26.
28. *Hammirayan,* p. 7 (Introduction).
29. *NI,* p. 189. (There is a mention of such Yantras Morkati, etc. in the Valmiki Ramayan).
30. *Lawa Rasa,* p. 26 (Introduction).
31. *Hamirayan,* pp. 89-90 (Introduction).
32. *STL,* p. 28 (The Rao of Manoharpur and the Ladkhams abandoned the field in the fight against the Mughals).
33. *Op. cit.,* pp. 28-29. (Udai Singh of Khandela offered his own mother as hostage against fulfilment of his promise).
34. A 19th Century Manuscript (with author). When the land is being snatched, religion is being converted and women-folk in danger, all these three days all rich and poor alike to die for the cause.
35. A 19th Century Manuscript (with author). Rare are the men who are true to their wives, generous by nature, good spirited, soft spoken, brave and dear to all.
36. The brave Rajput boy does not forget his father's enmity and avenges the same even in the young age of 12.
37. *Var Ras. Ra Duka,* p. 21. A Rajput shall see that his master is not harmed, no matter if he himself is cut to pieces in the field.
38. *Vir Ras Ra Duha,* p. 3. The hair of a lion, the gem of a snake, the person granted refuge by a Rajput, the breast of a faithful lady and the wealth of a miser may be touched only on their death.
39. *Rajasthan Ra Duha,* p. 65.
40. *Vir Ras Ra Duha,* p. 27.
41. *Var Ras Ra Duha,* p. 7.
42. *Var Ras Ra Duha,* p. 12. He would neither touch the other's prey nor attack the fleeing one. God has rightly made the lion the king of the forest.
43. *Vir Ras Ra Duha,* 54. Even the vultures won't eat a coward's meat, thinking as to why should they have a bad taste in the mouth and be debarred from the heaven.
44. *STL,* pp. 26-27, 1679 A.D. (The noble fought with Darab Khom of the Mughal army).
45. *AHA,* p. 16. (He was Ken Singh Balbhadrot of Achrol).
46. *Mandan Yuddha,* pp. 113-114.

47. *STL*, pp. 28-29.
48. *AAR*, Ft. II, p. 336.
49. *Mandan Yuddha*, p. 11 (Prastawana).
50. *SI*, p. 109.
51. *Mandwa Papers* I, 236, 1857 A.D.
52. Sharma Jhabarmall, *Kesari Singh Samar*, p. 74.
53. *AAR,Pt.* I, p. 104.
54. Uniara Archives, 1818 A.D. (Khas Ruqqa from Sawai Jagat Singh to Rao Raja Bhim Singh on the latter's father's demise).
55. RSA, Tozi 82 (1030), 1843 A.D.
56. *AAR*, Pt. II, p. 304.
57. *AAR*, Pt. II, p. 319.
58. *SI*, pp. 47-48.
59. *Lawa Rasa*, p. 8 (Introduction).
60. *Op. cit.*, p. 9.
61. Kesari Singh Samar, pp. 122-134.
62. *AAR*, Pt. I, p. 331. (The practice was called 'Nun Dab').
63. (a) *SI*, pp. 167-170; (b) *Rajasthan Ra Duha* p. 106.
64. Shekhawat D.S., *Shardul Smghji Shekhawatt*, pp. 77-78
65. *AHA*, pp. 17-18.
66. *Hadanti Ki Khyat* (MS. with author), 1645 A.D. (approximate), Kishore Singh Hada of Kota, who served under prince Azam in the Deccan, was not allowed to go home for years together.
67. Saraswat Rawat, *Rajisthan Ra Lok Geet*, p. 154.
68. Amoid J. Toynbee, *A Study of History*, (Hindi Translation by K.F. Gaur), p. 489.
69. (a) Uniara Archives. (Letter from Laxman Singh to Rani Jodhpunji in response to her urgent letter regarding the Rao Raja's marriage, 1875 A.D.); (b) Uniara Archives. (Undated letter from Pujari Nandram of Kota to Paswan Pratapji regarding sitting arrangements at the proposed betrothal ceremony of the Rao Raja).
70. Uniara Archives, 1874 A.D. (Ghasilal Akar, contractor of Uniara Katcheri, was asked to deposit Rs. 2947-10-0 as 'Katcheri Kharach' as usual).
71. *Achaldas Khichi Ri Vachamika (Lalan Mewadi Ri Vat* Lalan was asked to land the noble, out of turn, to Umade Sankhali, another wife of the noble, on consideration of a necklace given to her).
72. Uniara Archives (Undated letter from 'Chakar Alawal' addressed to Baiji Sahab Suraj Kanwari regarding sale of grain, and also his reply to other instructions).
73. Naganand Natakam (Chaukhamba, 1968) Canto III, p. 136.
74. (a) *KV*, p. 126. (Malesi's Kachhawaha's queen brought one Roda Purohit, son of Mohan, in dowry from her parents); (b) *NI*, p.

236. (A Brahman couple had accompanied the wife of Krishna Singh of Chomu. J. from her parent's house).

75. Dhula Archives, 1784 A.D. (Letter from Sheonarain to Rawatani Jodhiji, Medetaniji, informing her that a sum of Rs. 1600 given by her for the Kunj at Brindaban will be reimbursed out of the savings of 'Kilejat').
76. Uniara Archives, 1818 A.D. (Letter from Ayodhyaprasad to Raoraja Bhim Singh informing that Rawal Sheo Singh is proceeding for the bath in the Ganges).
77. RSA, Tozi, 94, 1719 A.D. (Kesari Singh Naruka was deputed to go to Bundi and accompany 'Baiji Sahib' to the place where she might like to go).
78. (a) Uniara Archives, 1804 A.D. (Letter from Muhanot Chain Singh of Kishangarh to Rao Raja Bhim Singh, regarding the marriage relation); (b) Uniara Archives, 1641 A.D. (Letter from Dhirawat Nahar Singh to Patch Singh informing that there are no matches upto his status).
79. NI, p. 275. (Jadao Kunwari, daughter of Laxman Singh of Chomu, was married to Rao Rana of Jhalawar at Chomu. Lavish arrangements were made for the bridegroom's party).
80. *Rajasthani Sahitiya Sangraha*—Khichi Gangawa Nimbawat Ro Beporo, pp. 1-5 (There is a graphic description of the ancient style of hunting).
81. *Kaviya Hingalajdan, Mrigaya Mrigendra* (MS. in the possession of Shri Jogidan Kaviya of village Sewapura). It describes the big game hunting in the oriental way.
82. Pranesh Moolchand, *Ekalgid Dadhalai Ri Vat* (description of bear hunting).
83. Dhula Archives. (An undated list known as *'Yaddashti Minakhan ki Goth Ka Rupiyan ki'*, The noble contributed Rs. 5. the wives and Paswans Rs. one to two each, and other officials at Re. 1 each, totalling to Rs. 33).
84. Dangi Ganpatlal, 'Rajwadi Geet'.
85. NI, p. 277. (A *'Sahashra Chandi Yagya'* was performed by Laxman Singh at Chomu in 1852 A.D.).
86. Uniara Archives, List of charity grants. (A 'patta' on copper plate was given to Tiwari Gopi by Fateh Singh in the year 1637 A.D. on the occasion of 'Makar Sankranti').
87. Mandawa Papers 2, 1650 A.D. (25 Bighas of land given to Jaidev on the occasion of Bhauji's visit to 'Hari Mandir').
88. *Rajasthan Ra Duha*, p. 184
89. *Mandawa*, Vol. 1, No. 2 (Plate of a prince riding in procession on the occasion of Teej).
90. Uniara Archives, 1817 A.D. (Mohkan Singh Khuman Singh writes

from Lawa assuring Raoraja Bhim Singh that no disturbances would be allowed at the fair. The merchants would be provided full protection).

91. Uniara Archives, 1810 A.D. (Letter from Chakar Miyan Mohammad Ali to Raoraja Bhim Singh assuring him that he has made proper defence arrangements for all places).
92. Uniara Archives, 1867 A.D. (Letter from Mahant Shoodas Jamat of Chandson to Raoraja Fateh Singh complaining against the sub-noble of Suroli).
93. (a) Uniara Archives, 1841 A.D., (A list of the ornaments of silver weighing 203 tolas and half a dozen of gold of the value of 465.8.0 is given), (b) Uniara Archives, 1770 A.D. (Letter from Vidya Guru Bhatt to Raoraja Sardar Singh acknowledging receipt of a pair of gold bangles lent to the Rao on his son's marriage. This shows the pecuniary position of the noble which was not good).
94. Uniara Archives (An undated letter from the wife of Dha Bahi accusing the noble for not making necessary arrangements for her maintenance according to her status).
95. Uniara Archives, Letter from Chakar Todamal to the noble. (The manner of addressing deserves notice—"Shri Maharaja Salmati Shri Maharaji ki Hajuri Chakar Todamal ko Kujaro").
96. Uniara Archive's, Letter from Maharajadhiraj Maharaoraja Shri Ram Singhji to Kaoji Shri Fateh Singhji inviting him to marriage ceremony.
97. RSA, Sectt., Dhula Patta Bahi No. 130. "Ruplaji Putra Vijailalji Dhamaji" (the respect shown to the businessmen deserves notice).
98. Uniara Archives, grant of 150 bigha land by Maharaja Jit Singh to 'Babaji Sajapariji'.
99. *Rajputanan Gazetteer,* Pt. IV, p. 58.
100. *Vir Ras Ra Duha,* p. 53.
101. *NI,* p. 227. (Ranjeet Singh of Chomu gratified his soldiers by liberal gifts and grants of land. He also bore all expenses of funeral rites of the dead).
102. *PHI,* p. 82.
103. SS, p. 192. (Shardul Singh Shekhawat was eulogisted for granting villages to the Charans, Sultanpur, Sadulpur, Kutabpur and Dulchanb were some of the villages).
104. *AAR,* Pt. I, p. 156. ('Gunchor—forgetfulness of favours was treated as the greatest of crime for a Rajput).
105. *STL,* p. 125. (Abhey Singh of Khetri gave protection to Dhonkal Singh, pretender to the gaddi of Jodhpurs).
106. Uniara Archives, Letter from Major E. Burton of 1855 A.D. and Capt. Hardinge of 1856 A.D. to the Raoraja asking him to arrange payment to the creditors.
107. *Vir Ras Ra Duha,* p. 2, No. 3. (A brave Rajput should sacrifice

his life when the women are in distress).

108. (a) Uniara Archives. Arbitration by village Patels of Rewals and Zaringanj of the year 1879 A.D.; (b) Request of 1885 A.D. from Panch Sarawaji Sawai Madhopur to Raoraja Sangram Singh for realisation of Re. 1 per village.
109. *PHJ*, p. 49.
110. Uniara Archives, (Letter of 1846 A.D. from Panch Musahab to the Raoraja to submit information).
111. RSA, Jaipur, Nakasha Jagirdaran. (There were 87 nobles, Tazimi 20 and Khas chauki 67, who held 14 villages in mansab against 986 'Ras'. It seems they wore salaried nobles on the pattern of Mughal mansabdars, as adopted by the Kachhawaha chief. There were, perhaps, no imperial mansabdars among the nobles, except one or two from the Narukas and Shekhawats as no such mention is available in concerned records—Author).
112. *Ibid.*
113. (a) RSA, Tozi 8, 1757 A.D. (Amar Singh S/o Budh Singh Khangarot was posted as Faujdar, Pargana, Sawai Jaipur, (b) RSA Tozi Bundle 15, Syah Hazuri Baqaya (726), 1831 A.D. (Man Singh Khangarot of Padli was posted as 'Kiledar of Ranthambhor).
114. (a) *MPSF*, p. 447, Purohit Manjidas came with his army near Moti Dungari, (Khawas Roadaram, Bohra Khusyaliram and Purohit Manjidas were Diwans to Maharaja Pratap Singh and Jagat Singh, Author); (b) S.B., *RSEIC*, p. 195. (Manjidas was chief minister of Jaipur).
115. RSA, IN 8E, 1826 A.D. (Rao Chand Singh Gogawat was posted as Musahab).
116. Wills Report (MS), p. 26. (Ochterloney asked all nobles to give an undertaking containing a number of terms).
117. *RESIC*, p. 93 ("From laborious and minute investigation there were amongst them much of great experience . . . were associated as councillors", Sutherland).
118. (a) *RSEIC*, p. 92. (Peculiarly unsuited for employment in civil affairs); (b) *Rajputana Gazetteer*, Pt. II (Jaipur), p. 59 (Thakurs are usually unqualified to transfer business).
119. Tozi, Bundle 15, Syah Hazuri, Baqaya (726), 1831 A.D. (Man Singh Khangarot of Padli was sent to settle the dispute).
120. Dhula Archives, 1784 A.D. (Letter from Sheonarain to Rewatani Jodhiji informing her that the sum of Rs. 1600 which is owed by the Rawat will be returned from the savings of the Kilejat).
121. Dhula Archives, 1782 A.D. Letter from Khawas Rodaram to Amil, Pargana Dausa, for adjustment of accounts).
122. Dhula Archives, 1789 A.D. (Letter of Pahad Singh to Khawas Rodaram for payment of Rs. 2200 to the 'dils' of Dausa fort posted

under Rawat Raghunath Singh).

123. Dhula Archives, 1785 A.D. (A list of store articles at Ajabgarh fort, duly verifed).
124. Dhual Archives, 1784 A.D. (Yaddashta of Rawat Raghunath Singh under the command of Khawas Rodaram).
125. RSA, 12, 15, NT 4 (1528), 1776 A.D. (Chand Singh Gogawat, Bairisal Khangarot and Shyam Singh Shekhawat deputed to see the Governor-General on his way to Delhi).
126. *TES*, Vol. III, p. 69.
127. RSA, Tozi 12 A, Syah Hazuri, 1826 A.D. (The Banakhoh noble was deputed to accompany 'Rupan Badaran' in her pilgrimage to Brindaban and the Ganges).
128. Tozi 10 (430-440), 1755 A.D. (Brindawandas and Indra Singh Shekhawat were asked to come immediately).
129. Uniara Archives, 1743 A.D. (Letter from Diwan Kirparam to Rao Raja Sardar Singh asking him to crush disturbances in Pargana Tonk)
130. Uniara Archives, 1731 A.D. (Grant of five villages by Sawai Jai Singh II to Jit Singh Naruka asking him to construct his fort and 'Kotari '
131. RSA. Tozi 105 B, 1720 A.D. (Jagir of Padam Singh Chaturbhujo was put under Khalsa for absence of 4 'Ras' which returned late from 3 marriage party).
132. *SU*,.pp.50-51. (Sawai Madho Singh I seized Uniara, punished Sardar Singh and forced him to pay a fine of Rs. 20 lakhs, 1761 A.D.

6

Caste System Among Hindus

The Origin and Meaning of Caste

The origin of the Hindu caste system and the real significance of the term are a common subject of discussion, about which much has been written by many learned men. It is one which is never likely to be settled.

Caste is something more than the system of social grades found in other civilizations and countries, for the latter gradually merge one into the other, and there is no hard and fast boundary line between them, the over stepping of which is punished with fixed penalties by the class or grade to which the offender belonged. And, whereas there is a constant tendency for the members of one grade for instance, in Western society to "better" their social position, and they are able to rise to a higher grade by industry, success, influence, etc., it is practically impossible for any one member of a lower caste in Hindu society to be admitted to a higher caste, though instances are known of sub-castes gradually growing into castes and, after the lapse of generations, taking a higher position in the caste grades than did the original caste from which they broke away. Again, while in the caste system eating, drinking and marrying with other castes are punishable offences, the utmost penalty that an offender against the unwritten rules of society on such occasions in other social organizations suffers is probably the "cold shoulder".

Nor is the caste organization exactly the same as the trade guilds of the West, though many of the present castes, no doubt, have come into existence through having a common occupation. For the rules of a Hindu caste are more concerned with social than with trade or professional matters.

Nor is the existing division into castes purely tribal or purely religious in origin.

It is, in fact, as it now stands, probably a mixture of many causes, tribal, religous, functional, social, and historical. And about all that can be said is, that, "the members of a caste are bound together by the possession of a common traditional occupation and the belief in a common origin," to quote Mr. Gait, the Census Commissioner of India.

CASTE GOVERNMENT

A question of some interest to the student of caste organizations is the system of caste government, *i.e.*, the manner in which the caste rules regarding commensality, marriage, occupation, etc., are enforced. A study of the subject may throw some light on the way in which scruples, which among other races may be merely a matter of personal prejudice, are transformed among Hindu castes into rigid rules enforced by the community. The notes below on a few of the most important or interesting castes in these Provinces are based on reports supplied to me by some of the State Superintendents.

It may be remarked, *en passant,* that where a caste does have a permanent *panchayat* its control over caste affairs is generally tighter than where the *panchayat* is merely a temporarily constituted body. Nor have any instances come to light where a caste has a permanent or occasional *panchayat* for all India, except that the Jain Mahajans are said to have some sort of All India organization.

The caste *panchayat* is an absolutely different and separate body from a village *panchayat.* But cases are known where the two bodies mutually support each other. In Bharatpur, for instance, a certain village *panchayat* decided that cows should not be sold to butchers. A villager did sell a cow, and the caste *panchayat* took up the case, not as a breach of a caste rule, but as a breach of a village *panchayat* rule which, as loyal members of the village community, they looked upon as binding upon them as a caste.

No traces of the existence of any organizations like the old trade guilds in England have come to light through some of the *panchayats* in caster, which are mainly functional groups do interfere occasionally with breaches of professional etiquette. In Karauli, however, something rather more like the trade-guild organization has been discovered among the goldsmith caste of Sonars. One of the rules among them—it is more a sort of taçit understanding—is that no Sonar in the State will lever test a gold or silver ornament made by any other Sonar in this State, unless it be one which has been worn or used. A breach of this rule is at once reported to the *panchayat* and punished by them. The idea underlying the rule is said to be mutual concealment of their own dishonesty, as the ornaments made by them are notoriously impure in quality! Again, amongst the *Jarias* (jewel-setters), a branch of the Sonars, there is a caste rule that they are never to impart the trade secret of jewel-setting to any but their caste-fellows. An infringement of the rule is punished with fine by the caste *panchayat*. The secret of washing grains of gold and silver from the ashes of a Sonar's furnace, etc., is likewise so jealously guarded by the *Nivariyas* (gold-dust washers) that they will not even impart it to their own women folk!

(a) Bhils (in Banswara, Dungarpur, Kushalgarh, Partapgarh)

1. The Bhils have a *panchayat* body to control their caste affairs.
2. It is not a permanent body, but is merely called when a case for decision arises.
3. In Dungarpur the membership of a *panchayat* is said to be hereditary, and if a hereditary *panch* is a minor or unfit to serve, a respresentative is appointed in his place. But in the other Bhil States the *panches* are selected, generally by the more influential persons in the caste.
4. The *panchayat* consists as a rule of 4 to 5 persons only. Sometimes the headman of the village is selected as the resident or *sarpanch*, sometimes there is none at all.
5. The *panches* are summoned generally through the *balai* or *naik*. Any member of the caste is entitled to call the *panchayat*

to gether, though in Kushalgarh the right is more restricted to the elderly and more influential persons.

6. They are purely local bodies, having jurisdiction over a very limited area, perhaps four or five villages, though occasionally in very serious cases well-known members of the caste are called from some distance to serve on a *panchayat.*
7. Their jurisdiction is confined to social and domestic affairs.
8. The general procedure is for both parties to state their cases, and produce their witnesses. If any, and then the *panches* discuss it and give their decision, the majority of votes carrying the day. Evidence is, or course, not reduced to writing.
9. Fines are the usual penalties inflicted. Out-casting is resorted to in cases of adultery with a near relative.
10. The fines are realized in cash from the offender.
11. If the fines are not paid up, or if the offender refuses to submit to the finding of the *panchaynt,* he is out-casted.
12. When the fines are recovered, a portion is spent on food and drink and the rest given to the aggrieved party.

(b) Rajputs

1. The Rajputs have no permanent *.punchayat,* but the Walterkrit Rajputra Hitkarni Sabha, a society which frames rules for the guidance of all Rajputs on marriage and funeral matters, serves very much the purpose of a permanent *panchayat* in many States.
2. The ordinary caste *panchayats* are called together whenever cases arise for decision.
3. The *panchayat* is not hereditary nor elected, but is generally selected by the parties concerned from the principal and leading members of the caste, though in Jhalawar it seems to be a sort of self-assembled gathering of the members of the caste.
4. There is no fixed number constituting a *panchayat.* It may vary from about 4 to 15 and the *panches* usually select a *sarpanch* or president themselves, who is generally the leading member of the caste. In Jaisalmer the *sarpanch* is to some extend a hereditary post, and if the *sarpanch* is unfit or a minor some other member of his family fills the post.

5. Any aggrieved party or person interested in a breach of caste rules is entitled to summon a *panchayat*. In Jaisalmer the party interested complains to the *sarpanch*, who summons a *panchayat*.
6. ——
7. See Nos. 6, 7, 8, under Bhils, supra.
8. ——
9. Fines are not inflicted in Bikaner or Jhalawar and some other States, and the usual penalty there is temporary or permanent excommunication, or some other suitable punishment, such as bathing, offerings to gods etc. In Jaisalmer and some other States fines, as well as the foregoing punishments, are inflicted.

The following scale of penalties is said to be in force in Jaisalmer:

Breach of marriage	Fine
Marriage with a very much lower Rajput *gotra.*	Fine or partial out-casting.
Marriage with non-Rajput, or giving a daugher in marriage to a non-Rajput	Permanent out-casting.
Intentionally killing a cow or eating beef	Permanent out-casting.
Accidentally killing a cow or eating beef	cleansing ceremonies or fine
Following a low profession (such as tanning, etc.)	Ditto
or	
If the profession be permanently followed.	Permanent out-casting.

10. See number 10 under Bhils.
11. If the fine is not paid the offender is out-casted. A case is reported from Jaisalmer, where a man was fined Rs. 100 for breach of marriage contract about 8 to 10 years back. He was asked to pay the fine, and in the interval was treated as an out-caste.
12. It is not possible for an offender to refuse to submit to the

penalty of excommunication, because the other members of the caste themselves enforce the penalty, by refusing to eat, smoke, etc., with the offender! But a refusal to submit to other penalties is punished by excommunication.

13. The fines realized are spent in charities, deepening tanks, compensation to the aggrieved party, etc. etc.

(c) Malis

1. The Malis have *panchayats* for different localities.
2. They are seldom permanent bodies, but in Jodhpur city and suburbs, and the towns of Merta, Marot, and Didwana, in Marwara, and in Bundi State they do form a permanent body.
3. In Bundi State and a few large towns in Marwar, the post of *panch* is hereditary, but in most cases they are chosen from the influential members of the caste.
4. The number on a *panchayat* is not fixed. In some cases in Marwar it varies very much with the number of sub-castes in the neighbourhood, each sub-caste sending a representative or two. In other parts in Marwar the number depends on how many the aggrieved party is able to collect from the different villages in the *pargana* and feed! In others, each *mohalla* or ward sends one representative. In other parts of Marwar the *panches* are selected by the caste. In cases where the post is hereditary a near relative is appointed to act for a minor *panch.* In Jodhpur city one of the caste is appointed by the State to collect Raj cess from the caste. He is called a *chaudri,* and as such he is a member of the *panchayat.* Long service as *chaudri* entitles him to permanent membership of the *panchayat,* even after he ceases to be *chaudri.*

   In most cases in Marwar there is no president or *sarpanch,* but at one place, Marote, the curious custom exists by which the State sells the post of *sarpanch* to the highest bidder! In Bundi the State also nominates the *sarpanch.*
5. The *panchayat* may be called by the aggrieved party, or he may complain to one of the *panches,* who will collect the rest of the *panchayat* through the *panchayati* Bambhi. In Bundi the usual course is to complain to the *sarpanch.*
6. Generally each village has its own *panchayat,* whose

jurisdiction does not extend outside the area; but in Marwar in very serious cases, or where the village *panches* cannot agree, or their decision is not accepted by an offender who has much influence to back him up, the assistance of the *panches* of a neighbouring town is called in. In some parts of Marwar the *panchayat's* jurisdiction is quite clearly defined as extending over certain areas which formed districts in olden times, and which still exists ins pile of these districts being now split up over two or three different *parganas.*

7. The *panchayat* deals chiefly with social and domestic affairs, but in Marwar petty disputes about money and property and even assaults are, with the consent of both parties, disposed of by the *panches.*
8. See No. 8 in Bhils *supra!* but in Marwar, if the case be one about money or property the decision is usually recorded in writing.
9. Various penalties are inflicted, such as fines; purification ceremonies; feeding of cows, pigeons, caste-fellows; partial or total, temporary or permanent excommunication.
10. Fines are usually paid in cash at once, but occasionally in Marwar the offender is allowed to give security for payment.
11. If fines are not paid up, the offender may be partially or totally excommunicated till he pays. A case is reported from Marwar where a Mali was fined for a breach of professional rules. He refused to pay; his *huqqa-panni* was accordingly stopped; he finally paid up. Another interesting case is reported from Marwar illustrating how excommunicated persons are re-admitted to the caste. A bachelor married a widow, which is strictly forbidden among Malis. He was out casted and remained so for 8 years. Then at a caste feast his case was reconsidered, and he was fined Rs. 20, and was made to apologise by laying his turban at the feet of the caste people. He was then readmitted.
12. Generally, after paying the expenses of feeding and entertaining the *panchayat* out of the fine, the balance is spent on some kind of charitable or religious object; sometimes it is given to the caste funds, out of which cooking utensils for the *panchayat* are purchased, etc. A case is reported from Bundi where the proceeds of a fine amounting to Rs. 15

were spent on the repairs of the *panchayat's* temple.

13. In Marwar there are said to be no separate *panchayats* for the various sub-castes of Malis except in Jodhpur city. But they exist in Bundi, and there each of them is said to be independent of each other and of the main *panchayat,* nor do they ever act together, except perhaps where questions involving more than the one sub-caste arise.

(d) Gujars

1. The Gujars have caste *panchayats.*
2. The constitution of the *panchayats* varies in different localities. In Ajmer, Bundi and Karauli it is a permanent body. In Bharatpur, Dholpur and Jhalawar it is not.
3. In Ajmer, Bundi and Karauli the post of *panch* is hereditary, and in case of a minor or one unfit to fulfil his duties some one else, generally a near relative, is chose to carry them out. In Bharatpur, Dholpur and Jhalawar it is not hereditary; the members are selected out of the influential persons in the castes. In Ajmer, Bundi and Tonk every family in the caste appears to have the right to send a representative to serve on the *panchayat.*
4. There appears to be no limit to the number of *punches.* In Ajmer there is no *panchayat* president or *sarpanch.* But there is a *patel* of the *panchayat;* his post is a hereditary one. In Bundi the *patel* is nominated by the State. In Bharatpur and Dholpur it is said that usually the *panchayat,* when assembled, selects about four men and a *sarpanch,* and to them is entrusted the settlement of the question. In Tonk there is no *sarpanch.* In Karauli one is elected at each meeting.
5. In Ajmer and Bundi any member of the caste may convene a meeting of the *panchayat,* by giving notice to the *patel* to summon it. In Tonk, Bharatpur, Dholpur and Karauli, the person desiring to convene it, himself visits all his caste-fellows and asks them to attend.
6. The *panchayat's* jurisdiction is limited to the locality to which the members belong.
7. In most cases they deal only with social and domestic matters, but in Karauli they often decide, with the consent of both parties, simple civil and criminal cases.

8. The usual procedure is for both parties to state their case and produce their evidence, and the matter is then decided by a majority of votes. As a rule nothing is reduced to writing. But in Ajmer city it is said that if a party refuses to accept a decision the latter is then written down.
9. Various kinds of penalties are inflicted, fines, out-casting of various degrees, payment to temples, etc. A case occurred recently, for instance, in Bharatpur where a Gujar was fined Rs. 70 for keeping a woman whose husband was alive.
10. Fines are realized in cash.
11. A failure to submit to the orders of a *panchayat* is punished with excommunication. A case is reported from Bundi where a Gujar refused to pay a fine of Rs. 21. He was, therefore, out-casted, but after 3 years he paid the fine and was then re-admitted. Another is reported from Bharatpur of a Gujar being fined Rs. 18 for leading astray a young Brahman girl. He refused to pay, and remained an out-caste for 12 years. He then obtained permission to summon a *panchayat,* and on paying the fine and placing the *panches* shoes on his head he was re-admitted to the caste.
12. The proceeds of fines are devoted sometimes to temples, sometimes to caste feasts, sometimes to the caste *panchayat* fund, out of which *panchayat* expenses are defrayed in cases where the parties are too poor to do so themselves, or utensils for *panchayat* feasts are bought.
13. Brahmans are a rule are not consulted by the *panchayat,* but it is said in Karauli that sometimes when the question of the re-admission of an excommunicated person arises, a Brahman or Purohit is asked to attend the *panchayat* and to advise as to the ceremony which the out-caste should perform before re-admission.
14. In Bharatpur within the last 4 or 5 years an attempt has been made to a sort of permanent *panchayat,* to regulate all social and domestic matter among Gujars generally in the State, in the shape of a society called the Kshatriya-Gujar *sabha.* Its members are selected annually at a general meeting in the city of the Gujar caste from all parts of the State and they choose a President, who serves for one year, and is called *Pardhan.* The *sabha* consists of 30 members as

headquarters, and there are *sub-sabha* in different *paraganas* and *tehsils.* Complaints of breaches of caste rules are made to the *mantri* (Secretary) who, with the permission of the President, summons a general meeting of the *sabha.* The jurisdiction of the *sabha* extends over the whole State.

(e) Jats

1. The Jats have caste Panchayats.
2. In most places the panchayat is not a permanent body, but is choosen as occasion arises. But in Ajmer City and in Alwar it is a permanent body.
3. In Tonk every member of the caste is a member of the panchayat. In Kishangarh and Bharatpur the *punches* are selected from the more influential members of the caste. In Ajmer City and apparently in Bikaner, every Jat family has the right to be represented on the panchayat, by its eldest male member. And in Ajmer a minor has the right to attend if he likes. In Alwar the post is said to be hereditary.
4. There appears to be no limit to the number serving on a panchayat, and, of course, in those parts where every family has the right to be represented, the number depends on the number of families. In Bharatpur it is said to depend on the nature of the question for decision. If it be a serious one influential members are called from different villages. Sometimes some hundreds are present, but in such cases they then select a few persons to whom they entrust the decision of the case.

   In Tonk, Kishangarh, Ajmer, Alwar, there is no *sarpanch* or President. In Bharatpur and Bikaner the panches usually select one at such meeting if it is considered necessary.
5. In Tonk any aggrieved party may summon a *panchayat* and he does so by going to each caste-fellow's house and asking him to attend. In Kishangarh the same holds good, except that there a written notice is often issued to each village containing Jats, within a limited area. On receipt of the notice all the Jats in the villages assemble and depute one of their member to attend the panchayat in the particular village where it is held. In Bharatpur verbal messages are sent or visits paid to the surrounding villages. In Ajmer City the party informs 2 or 3 other members that he desires a

panchayat, and they take steps to assemble it, issuing summons through the Nai or barber.

6. The jurisdiction of the panchayat is purely local. But it may, of course, extend to villages nearby, even though they be in a different State.
7. It deals with domestic and social affairs and occasionally with professional ones.
8. The usual procedure is followed of both parties stating their case and producing evidence. Nothing is reduced to writing.
9. Various penalties are indicated. In Tonk, for instance, if a Jat kills a sacred animal he has to go and bathe in the Ganges. In Bikaner no fines in cash are levied, but the fine, if inflicted, takes the form of a feast to Brahmans. In Alwar one form of penalty is the purchasing of a carpet for the use of *the panchayat.*
10. Money fines are generally realized in cash, but in some places if an offender cannot pay at once he is allowed to find security and given a further chance of paying before being excommunicated.
11. Failure to submit to the orders of a *panchayat* is punished with out-casting. In Bharatpur, for instance, recently two brothers were ordered to give a feast to the village because one of them was keeping his elder brother's wife. They declined to do so, and have been out-castes ever since.
12. In Tonk the proceeds of fines are given to temples. In Kishangarh and Ajmer they are generally devoted to charitable objects, such as the maintenance of temples, defraying the funeral expenses of poor caste-fellows, etc. In Bharatpur they are spent on feasts to caste-fellows, or on religious objects.
13. In Tonk, Bharatpur, Ajmer, Bikaner and Alwar the *panchayat* does not seek the advice of Brahmans. They do so occasionally in Kishangarh.
14. In some places, Bharatpur for instance, there are *panchayats* for the sub-castes. These occasionally take joint action. But they act quite independently of the caste panchayat.

The Authority of Chiefs of Native States over Caste Organisations

The question of the amount of authority exercised by Chiefs over the various caste organisations in their States is of some interest. Theoretically, no doubt, a *Darbar* has absolute authority in all internal matters in the State; but practice has, of course, modified such powers, and the usual custom is for the Chief to leave the management of all caste affairs to the caste, except that, when difficulties or differences are referred to the *Darbar* personally or to the State Courts, the orders passed are final, even to the extent of excommunicating Brahmans. It may be said generally that the tendency in the smaller States is for any such powers to be exercised by the Chief personally, and in the larger States for matters to proceed on the ordinary lines in the Civil Courts of the State.

In cases of adoption in families of Jagirdars, etc.; and the Chela, Khawas, etc., castes and very often among any Rajputs, the Chiefs sanction to the adoption is generally necessary.

The following notes on the more special customs in vogue in certain States, however, may be of interest. In Marwar, among certain castes in Marote and Didwana, and among the Malis in jodhpur, the *Darbar* does appoint the President or *sarpanch* of the caste *panchayat.* In Karauli the heir apparent to the State, the Maharao of Hadoti, in his capacity of social head of the Rajputs exercises certain powers of interference in caste affairs among the Rajput only. In Kishangarh the caste headmen among the Bhils and Labhanas are directly appointed by the Chief. In Bundi the appointment of a *panchayat* President requires the Chief's sanction. The powers noted above as exercised by a Chief may devolve on the political officer when a State is under management, if he fulfils the duties of President of the State Council, but not otherwise.

Tendency to Relaxation of Caste Rules among Hindus

It is not easy to answer the question whether the organization of caste is tending to relax its hold on Hindus or not. On the surface there are many signs that it is, but, on the other hand, there seems little doubt that there has been, in many parts of the country, a sort of religious revival which has had the indirect effect of strengthening orthodoxy and establishing more firmly the Brahman's authority. The extension of education, though it has destroyed many of the old prejudices, has probably helped this religious revival by spreading a knowledge of the Hindu religious writings especially through English translation of Sanskrit works. On the other hand, it may have weakened the position of the Brahmans by teaching men to reverence virtue *qua virtue* and not Brahman *qua* Brahman. Some castes, too, are endeavouring to stiffen their rules, and observances and organization. For instance, in Bharatpur, the Sanatan Dharam Sabha has been established with the avowed purpose of keeping up the influence of the high castes. In Marwara, the Mers or Rawats are becoming much more particular in many ways. They will not smoke with Balais, Bhils, Raigars, nor eat or marry with even the Hindu Merats, as they used to and they attach much importance in going to the Ganges. But this is more an attempt among one particular caste, which for centuries had been a sort of forest tribe, to raise itself in the social scale by assuming orthodoxy, than an instance of the general tendencies at work among Hindus. But in most cases, owing to the spread of railways, where all castes are packed together in orowiled castiages, and to the impartial attitude of Government which admits all castes to its offices and courts of justice, and to the spread of Western and Christian ideas generally. The days are past when the "untouchables" were not allowed to approach within a certain distance of a higher caste, had to shout warning of their approach as they went along the road, or, if they saw a high-caste person coming towards them, had hastily to leave the road and run into the fields at one side.

From nearly all parts of these Provinces come reports of facts illustrating the relaxation of many of the old ideas. Many high-castes, for instances, no longer object to taking water from pipes in towns, or at railway stations, to drinking aerated waters manufactured in the *bazar,* quite regardless of the purity of the water used in it or by whose handle it was prepared, to putting ice in their drinks, eating bazar biscuits without asking any questions about them. They will even, in some cases, drink aerated water at way side shops out of glasses or cups from which a low-caste man may have drunk. They have no scruples in using English medicines, not in eating and drinking in a railway carriage spite of a low-caste man being seated next to them, and they will sometiems even do so without taking off their shoes. High-caste persons will make use of the bungalows, spite of knowing they are swept out by the sweeper caste. They will sit in the same State or Government office with a low-caste like Nai or a Chamar, and will follow almost any occupation except the lowest. The attitude towards travelling to Europe is every different to what it was. Those who do so are no longer shunned as outcastes on their return. Even in an old-fashioned State like Karauli, Brahmans have willingly fed with them who have been to Europe. Rajputs of course take their cue very much from their chief; and they are showing more and more readiness to eat with Europeans and Mussalmans, and not to be particular as of old as to the caste of the cook. In Marwar it is said they have taken to blowing bugles and grooming their own houses, neither of which would they have done a few years ago. In some places it is that the rise in the cost of living is tending to weaken Brahmanical influence by encouraging peoples to evade the Brahmanical rules regarding charity, feeding the poor, giving feasts to the priests, etc., for they can no longer afford to do this. In many places Brahmans are now found keeping grocers shops, selling fuel, driving carriages for hire, working as fitters in railway shops, etc. And one hears of the carpenter caste in Ajmer now making a bid for recognition of their claim to Brahmanical descent and wearing the sacred thread, which they would not have dared to do when Brahmanical influence was stronger. In the courts of justice a high-caste clerk or official of some sort may be seen catching hold of the hand of a low-caste man to take his thumb impression on a document, etc., without troubling himself about the question of defilement by touch. In Ajmer even ladies' clubs have been formed where high-caste Hindu ladies mix side by side with Mussalmans, Christians and Parsis. And in Marwara it is said that Mahajans and Rawats no longer mind the touch of a Baku and either low-castes except sweepers.

On the other hand we got the reverse of this picture in Jaipur, where many of the old prejudices linger. Many of the old-fashioned people, for instance will go for very long periods without touching food or water in a railway carnage until they can get a chance of partaking of it in the strictly orthodox way. In the courts of justice the low-castes are not allowed to set foot on the carpets, and they are made to stand at a distance from the judge. They are not allowed to hand in their petitions and papers direct but these have to be conveyed through other hands. Persons of high-caste in the courts go outside to drink water because of the presence of low-castes in the room. Separate court room are kept for the untouchable castes. In the streets the "untouchable" still announce to others their approach by crying out "Paise" or "Paray se" (keep at a distance), and a sweeper puts a crow's feather in his turban to warn others of his caste. Hereditary instinct, and not the fear of any punishment for falling to do so, is said to make them keep up these practices. The objection to using pipe water or to take up non-caste employment still lingers among the orthodox in this State, and the same is said of the Brahmans in Sirohi.

7

Caste System Among Muslims

The question of the growth of the caste system among Muhammedans is an interesting one, but is full of difficulties, as the condition of affairs differs so much in the various parts of Rajasthan. There can be little doubt that there is a marked tendency for the Hindu caste system to spread, and for groups, which originally were united merely by a common function or trade, to crystallize into a body like a Hindu caste with regularly-constituted caste *panchayats* and hard and fast social rules governing marriage and other questions, breaches of which are punished with the various caste penalties, even amounting to excommunication, which exist among the Hindu castes.

The following notes may be of interest about some of the groups which have become practically castes in most parts of the Province. It must not be imagined, however, that they are exhaustive of Rajasthan, as the enquiries were made only in the States named, which contained the majority of the particular groups in question. The *Bhistis* of Alwar, Bharatpur, Bikaner and Jaipur; the *Chhipas* of Bikaner and Marwar; the *Dhobis* of Bikaner, Jaipur Marwar; the *Julahas* of Alwar, Jaipur, Kotah and Marwar; the *Knimkhanis* of Bikaner and Marwar; the *Kasais* of Alwar, Bharatpur, Bikaner, Jaipur Marwar, Tonk; the *Khanzadas'* of Alwar; the *Kumhars* of Bikaner and Marwar; the *Labhanas* of Bikaner; the *Lohars* of Alwar, Bikaner, Jaipur and Marwar; the *Manihars* of Bikaner, Jaipur and Marwar; the Meos of Alwar, Bharatpur and Kotah; the *Mirasis* of Alwar, Bharatpur, Bikaner, Jaipur, Marwar, the *Nais* of Alwar, Bharatpur, Bikaner and Jaipur; the *Pinaras* of Jaipur, Kotah and Marwar; the *Rangrez* of Alwar, Bikaner, Jaipur, Kotah and Marwar; the *Silawats* of Marwar; the *Sindhis* of Marwar; the *Telis* of Alwar, Bharatpur, Bikaner, Jaipur and Marwar; all profess to follow the same strict rules of endogamy as exist among Hindu castes, both as regards the marrying of their males and females, though there is a slight exception in the case of the *Pinaras* and *Telis* of Jaipur, who are allowed to inter-marry with one another. In all these instances the caste penalty for a breach of this rule of endogamy is excommunication from the caste. In most cases excommunication means that the excommunicated person may not smoke, eat, or intermarry with the members of his caste, nor may the issues of such marriages marry within the caste. But there is no doubt that these penalties are not very strictly enforced in some localities and in some of these groups, and that they sit less heavily on Muhammedans than Hindus. For instance, most Muhammedans can eat with each other regardless of caste or group, whereas most, if not all, Hindus only eat with their caste-fellows. The prohibition of eating with his caste-fellows, therefore, affects an outcasted Muhammedan less, because there are still the vast masses of Muhammedans, who have not crystallized into castes, with whom he can eat. The chief effects, therefore, befalling the excommunicated are really the loss of social prospects and a certain amount of in-convenience, and the feeling of a slur caste upon them by society. In many cases the payment of a small fine ensures complete reinstatement in the caste. For instance, among the *Bhistis, Nais, Rangrez,* and *Telis* of Jaipur a fine of Rs. 5 to Rs. 10 paid to the mosque is enough. Among the Dhobis of Jaipur a fine of Rs. 11 or a caste-feast suffices. A mere apology among the - *Kasais, Lohars,* and *Manihars* of Jaipur, sometimes results in the re-admission of the offender. Amongst the Mirasis of Jaipur the penalty is still lighter, for excommunication is not inflicted, but a fine to be paid to the mosque and an apology are exacted; nor is even the issue of such a marriage debarred from marrying within the caste. In Alwar in all cases it is usual for the offender to be readmitted without penalty, on the passing of a resolution to this effect by the caste *Panchayat*. On the other hand, amongst the *Julahas* of Jaipur the attitude towards women marrying out-side the caste is more severe, and they are excommunicated for life. Among the Mussalman Rajputs, caste rules are fairly strict in Bikaner, but in Jaipur there is no caste *Panchayat* as there is among; the other groups mentioned above, nor are there any binding rules about marrying. Nor amongst those in Alwar are there any very strict ones.

As to the reason for this prevalence or gradual spread of the caste system, there are probably two causes at work: (a) the historical origin of much of the Muhammedanism prevalent in the Province, (b) the close association for centuries with Hindu society.

The cause of conversion to Muhammedanism in these Provinces in the past was chiefly force and conquest. For instance, it is said that the Meos Malkanas, Khanzadas, and Rajputs were converted partly because they disliked parting with their land, which they would not have been allowed to keep without changing their religion, and partly owing to the grants of new lands from the hands of Muhammedan rulers provided they embraced the faith. In Marwar, after the death of Maharaja Jaswant Singhji, when the State was part of the Emperor Aurangzeb's kingdom, Hindus were forcibly converted, and a large number of Muhammedans also migrated into the State and settled down in it.

Conversions to Islamism are now rare. Those that do still occur take place generally among Hindu widows who re-marry Muhammedans, or among outcastes from Hinduism, or among those who desire polygamy, and occasionally by the preaching of Maulvis.

It is not, therefore, surprising to find that, looking to the past, many of the local Mussalman castes should be found retaining from former days other Hindu customs, as well as following those already noted above which are, in some cases, more the result of a gradual assimilation of Hindu ideas of caste government than an inheritance of the past.

For instance, the Meos and Malkanas in Bharatpur still worship the Hindu village deities, Bhumia and Hanuman. The names in vogue among the Meos end in Singh, like Hindu names. Brahman Purohits and Muhammedan Kazis both take part in the marriage ceremony of a Meo. The Meos both in Alwar and Bharatpur are said to drink freely, and their men wear the Hindu *dhoti* and *kamri,* and their women dress like Hindu women and tattoo their bodies.

In Ajmer many of the local Muhammedans, whose conversion dates back to the reign of the Mughal Emperor, still worship Mataji, Bhaironji, Tejaji, and observe the Holi and other Hindu festivals.

In Jaipur the local converts keep up many Hindu customs, among which may be named the following in connection with weddings:

(1) Planting a pole in the courtyard.
(2) The use of the *Sehra* (chaplet) by the bridegroom.
(3) *Pahraeni, i.e.,* giving a dress to the bridegroom's party.
(4) The use of *mehdi* (myrtle) on the palms and soles, and *kankana* (coloured thread) on the wrist.
(5) The use of iron instrument, both by the bride and bridegroom, during, the marriage days, to keep off effects of the evil eye.
(6) Worship of Sitala Devi.

In Kotah the following Hindu customs are maintained by many of them. In celebrating marriages they follow the Hindu custom of consulting the village astrologer, bringing earthen vessels from a Kumhar, propitiating Ganapati or Vinayak, tying *kankans,* giving caste dinners, preparing food or dishes after Hindu fashion, singing of songs by women in the morning and evening, etc.

In Bikaner the following are worth mentioning, as showing the extent to which Hindu customs linger among them:

(a) The marriage ceremony is carried out in the same way as among the Hindus, and though generally the Kazi officials at it, yet it is sometimes attended by a Brahman also, who helps in the performance.
(b) Their women-folk sing the same songs on the occasion of marriages as Hindus do.
(c) The prohibition of marriages within the same clan or caste is observed, as among Hindus.

(d) They generally, worship Mataji, Bhaironji, Ganeshji, Kesariya Kanwar, Gogaji, Ganger and the Jowara (shoots of barley corn) on occasions of the Gangor fair in the months of Chet.
(e) Before a wedding their women go to the potter's house and worship his wheel and bring back new earthen pots, which are saluted by the bridegroom.
(f) The different Muhammedan castes, such as Chhipa, Milgar, etc., do not interdine with each other.
(g) The nomenclature ceremony is performed by Brahmans.
(h) They get their horoscopes prepared by Brahmans.
(i) They perform the *dasotan* ceremony (a ceremony which takes place ten days after the confinement of a woman).
(j) *Lagan* (appointment of a day for marriage) ceremony is also performed.
(k) *Torans* are tied at the top of the door of the house on marriage occasions.
(l) *Seora* is worn by brides and bridegrooms on marriage occasions.
(m) They perform *Osar* (feast after the death of a member of the family).

Among those in Marwar, besides the marriage customs noted above, many of the Hindu funeral ceremonies and customs are kept up, as for instance the following:

(1) No food is cooked on the day of the death. It is supplied by relatives as is done among Hindus.
(2) *Tapar is* kept spread for ten days for people paying a condolence visit, and opium is served out.
(3) *Mosar* feast is given on the 10th day, as is the custom amongst Hindus, and the *Uthana* ceremony is performed, when the eldest son is given a turban by the relatives, who get their hair cut and dressed by the barbers, as is done by Hindus on *Uthana* day.
(4) The widow does not leave the house for six months after which she goes to her parent's house, where the *Sog Bhagana* ceremony is performed.

In some parts of Rajasthan the converted Muhammedan castes will not eat with ordinary Muhammedans.

In most States, however, there is a growing tendency for these converted tribes to become more strict in their observance of the Muhammedan religion. In Bharatpur, for instance, Muhammedan preachers are at work among them, exhorting them to give up their Hindu practices.

In Marwara, too, the Kaimkhanis are becoming stricter Muhammedans than they were. Instead of a village priest celebrating their marriages they employ a *Mullah.* And the observance of Hindu festivals like the Holi etc., is gradually dying out.

8

Land Revenue

The bulk of our population (1,00,53,257) resides in villages. Most of them are cultivators (46,28,050). Their main occupation is pasture and cultivation.

The peasant in Rajasthan unlike the urban dwellers is self-satisfied; he has limited wants; he is honest and sincere, hard-working and laborious; truth loving, frugal in habits, and simple in life. He wants:

Navi Munjha Ri Khat. Kay no Chaovay Tapri
Bhaisadliyar Do Ch ar. Kay Doojay Bapri.
Bajar handa vot, Dahi main Oalnan
Itra day Kartar, phair no Boolan.

(A bed of newly twisted Cords, an unleaking roof, two or three. Shebuffaloes or milch-cows, thick bajra bread with curd are all that I want. If God bestows upon me all these, I need no more).

A village damsel is quite unlike her counterpart in the city. She is not a butterfly. She knows no cosmetics but *kajal* and *mehndi;* she is not a flirt. She is innocent; she is frank not frivolous. Her wants also are limited. She has well said:

Uthai Hee Peero Hoai, Uthai Hee Sasro
Aathumon Ho Kh ait, Ch ouvay Nahin Aasro,
Nada Kh et Najik, Jathai H al Kolnan
Itra dey Kartar , Phair Kany in Bolnan.

(Father's and father-in-law's house in the same village, the field in the west (So that if she goes with bread in the morning to the field, her back be to the sun, again when she comes back home in the evening, the sun be at her back), the thatched cottage with an unleaking roof in rains, a pool or a tank nearby for the bullocks to drink water, are the only things she desires. If God bestows upon her all these she needs no more).

The peasant of Rajasthan is a victim of traditionalism and fatalism. The modern scientific age has made no impact on him. He reels under heavy burden of the traditions, bling beliefs and superstitions of his fore-fathers. He is so caught in the trap and so chained that his poverty, and wretchedness is accepted by him as the gift of Fate. Fate plays a dominant role in his life. Every joy is fated; every misery is pre-destined. His pathetic condition is well described by Cahaju Ram, the Prime Minister of the erstwhile State of Jodhpur in 1918 A.D. The picture of the life of the peasant, as painted by him is heart rending and most touching. He says:

> "I cannot close the picture of a Hawala (Khalsa) village and its inhabitants without referring to the most pernicious 'Begar System' (forced labour) which has ruined the village service and compelled the so-called village servants to seek protection under the neighbouring *jagirdars* or to leave their motherland. Wherever the Headquarters of the *Hakumats*, the police, the customs, and other departments are established, the people are leading a miserable life. Every *Sepoy* and every *Chaprasi* has to be served by Begar; refusal on the part of anyone is being met with the promptest justice on the spot *viz*, hammering and shoebeating, not only this, but the camels and horses of the Sowars, the milch cattle of the protectors of life and property and even of their friends and relatives are licensed to graze in the fields green with crops raised by the *Kashtkars (Kisans)* with the sweat of his brow; and resentment on his part is met by double punishment, for example; the owner of the cattle thrashes him while the officers of the department to whom, the culprit belongs, imprison the poor man till the *Sahukar* comes to his rescue with money and other means."

Thus, for generations together the peasant of Rajasthan has been moaning and groaning under the tortuous conditions of life. He has been ground by the 'Begar', burdened with varied and heavy taxation and land revenue, subjected to political intrigues, crimes and tortures. His tale of misery and woe remains unheard of, unpublished and uncalculated. No inhabitant of the State dares give out the news to the correspondent of the press nor does any foreign news agency publishes it in any newspaper.

Fortunately the internal revolt in Rajasthan led to a kind of civil war in 1914 A.D. Vijay Singh Pathik, assumed name of Bhoop Singh, and led the revolt and stirred the people with a new awakening to resist the ugly and humiliating situation they were in. The brave and fearless advocate, Chand Karan Sharda of Ajmer and Ganesh Shanker Vidhyarthi of Gwalior, who was the editor of the *'Pratap'*, supported Bhoop Singh and a wave of patriotism and freedom from the clutches of the masters swept over the land. Pathik organised the peasants of Mewar and gave a daring call to fight against the atrocities of the landlords and *jagirdars* of Bijolia. In 1919, the peasants started their Satyagrah and continued it for five years till the rulers of Udaipur gave in. The success of the Satyagrah movement, infected the peasants of the neighbouring States and they raised their standard of revolt against their cruel masters. In fact the first experiment of Satyagrah was made in Bijolia in Mewar under the guidance and able leadership of Pathik. Gandhi later tried it at Champaran in Bihar and achieved singular success.

In our country a peasant is a tiller of the land; he sow seeds, waters the plants and reaps and cuts the crops. He is illiterate and looked down upon by the urbanites. He himself feels humble in the presence of the rich and sophisticated people of the city. The educated and the learned in many sciences and arts think it below their dignity to call themselves peasants. But this is not so in America and other western countries. There the peasant is proud of his profession. Great literary men, artists and scientists are not ashamed for their calling as farmers. They proudly sit on the tractor, break the ground, spread fertilizers irrigate the land, grow crops and carry them to the market for the sale. In fact the peasant does the greatest good of the greatest number of people. His profession is superior to every other profession.

His untiring labour, his sincerity, honesty and devotion to work have inspired many a poet to sing the songs of his praise. Gurudev Rabindra Nath Tagore in his *Gitanjali* has well said:

"Leave this chanting and singing and telling of beads". Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee.

"He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil."

"Deliverance! Where is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all for ever.

"Come out of thy meditation and leave aside thy flowers and incense. What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow."

Mahatma Gandhi in the *Navjivan* of September 5, 1929 praised the farmers and peasants of India. He wrote, "The culture and civilisation that Indian farmers betray is superior to that of the peasants of all the other countries of the world."

The Rajas, Maharajas and the Nawabs of India, could not restrain themselves extolling and appreciating the peasants of India. In 1920, on January 30, Maharaja Madhav Rao Sindhia paid glowing tributes to the peasants of this land. In a stirring speech he said, "I don't hesitate in moving and living with you, the peasants and Zamindars. I am yours, and I wish you were mine. I call you 'Food-giver'; you work as God. You feed me, clothe me and make my life easy and comfortable. You are my backbone, the supporter of life; you are my master; I am your subject. You earn and give; I take and live. I depend entirely on your mercy. You can teach me magic and I play and amuse you and all others."

Similar sentiments were expressed by Maharaja Sir Sivajirao Gaekwad of Baroda and also by Maharaja Sir Krishna Raj Odeyar of Mysore. In October 1918, as a delegate from Jodhpur State, I had the privilege of attending the Agro-Industrial Exhibition held in Mysore, and I listened to the inspiring speech of the Maharaja of Mysore delivered to the peasants and farmers from all over the country. The Maharaja addressed them as bread-giver and praised their work immensely. On September 21, 1929 (V.S. 1896 Asvina 3, Saturday), the Nawab of Bhopal, Haji Mohammed Hamid Ullah Khan in the fifth session of his State Assembly spoke on the farmers and peasants of Bhopal in glowing terms. He made a personal request to the Sardars, the officials and the citizens of Bhopal to imitate the peasants in loving humanity. He said:

"I wish to make a personal appeal to my nobles and subjects, who live in the cities, and to all the public servants, and it is this, that you should all learn to love and respect my peasantry. They are the real back-bone of the country. It is they who feed you by the sweat of their brow and as such, they do not deserve to be treated as people living on a lower plane than ourselves. I have all along given you the lead in this matter, and, therefore, have a right to insist that you should co-operate with them, be one of them in their sorrows and their pleasures, and always help them to the utmost of your capacity. You will lose nothing by serving them in this manner, and in their turn, they are bound to love and respect you for it. Remember the lines of Goldsmith:

"-------------------- a bold peasantry,
Their country's pride,
When once destroyed,
Can never be supplied."

The Great Gujarati poet, Pandit Dalpat Ram Dahayabhai, C.I.E. in his sweet simple songs has praised the peasant and has called him the source of all comforts and luxuries of the world. In his words, the peasant is:

Sarvathi Pratham Jairain Srishti maan Anaj Bavyan. Jaina Khaitar Nun Unn Juktithi Hoon Jamoon Choon.

Upjavai Shailvi Nay Swadishata Sakar Khaand, Bhojan Karni hun Sadaiva Sukhe Bhanun Choon.

Karay Chchaij Kapas Paida Kapa Banay Chchay Jaina, Saro Saji Sangar Rung Bhur Ramum Choon Khaiti Nu Kaam Kasai Chay Dalpatram, Ayva Aik Krishaknay Nitya Namum Choon.

(He is the first amongst men, who grows crops, grains and grams we eat; sugarcane that gives us sweet sugar; Cotton which is woven into cloth. He makes us live with ease and comfort. He helps us move with glory.)

It is undoubtedly recognized on all fronts that the peasant has been and is the soul of the society. He is the pivot of life. Yet we see that perhaps he is not conscious of this position and status in society. The wise and the mighty extol his virtues and emphasize his importance yet the life of the peasant in India and especially in Rajasthan is a big question mark. He doesn't enjoy his life; luxuries and comforts are a dream for him. Even the bare necessities of life have forsaken him. Wretched and miserable is his life. He is born in indebtedness, lives in indebtedness and dies in indebtedness. He borrows money and performs religious *rites* on the death of his parents and on other religious occasions to commemorate the memory of his ancestors. He throws a big feast for the entire community and that too after borrowing money. He becomes an easy prey to the priest and the prowler *Bania* who anyhow catches him in his trap by giving him loans on high and exorbitant interest. Arjun Lal Sethi, a patriot and great Rajasthani poet moved by the peasant's pitiable condition expressed his feelings thus:

Zaiwar baichay, Ghar Ko Baichay Nukta Karna Hota Hai,
Nahin Karay to Zat bhai Ka Tana Sunna Huta Hai.
Zat Walay toa ik·din jiniain Ghar wala nit Rota Hai.
Laddo baj sub chayan urawaij Wah Sukh neendna Sota Hai.

(He sells gold and ornaments, house and property to perform religious *rites* in honour of his dead. In case he fails in doing this, his community looks down upon him and taunts him. He feasts and feeds the community on a day with *Laddoos* and sweets but that makes him penniless and indebted and makes him suffer long).

The *Sahukar (Vohra)* finding him short of money, tortures him all the more. Poverty stricken and hungry, though he telecomes yet he goes on borrowing for performing the ill-starred traditional *rites.* The *Vohras* go on lending till they know that their prey cannot escape and then mercilessly they extract money from the peasant.

The peasant moans and groans, whines and pines, stands with folded hands before the *Vohra,* falls at his feet; his children cry, his wife tears her hair and beats her chest but the *Vohra* does not take pity on him. Cruelly the *Vohra's* men beat him, and grab his house, bullocks and camels, goats and cows, utensils and beds and make him worse than a beggar. The *Vohra* shows the peasant his account book which carries fabulous and false entries of cash borrowed by the peasant and the exorbitant interest charged. The interest on his principal goes on increasing and multiplying. If one borrows one hundred rupees, the *Vohra* doesn't pay him the full amount; he reduces the amount at the rate of one to three annas a rupee, and pays him the remaining sum. For example the *Vohra* is to reduce two annas per rupee, in that case he pays eighty-seven rupees and fifty paise only, and gets a stamped receipt of one hundred twenty-five rupees or sometimes of one hundred and forty rupees. The Vohra would get a promissory note from the peasant agreeing there in that he would pay interest at the rate of 1, 2, 3, 4, 5 or 10% as the case may be. If he would not be able to pay interest regularly for three or six months, he would be charged double the agreed upon rate of interest. The rate of interest may be enhanced to three or four times as well.

Bereft of human feelings, the *Vohras* go on squeezing the life blood of the peasant to fatten themselves and their children.

The Maharaja of Jodhpur, His Highness Sardar Singh in his book entitled *'My Pali Tour'* has very well expressed his feelings against the *Vohras* (page 14).

> *Hit maen, Chit maen, hath maen, Khat maen, munt*
> *maen Khat Dil maen darsaway daya, pap liya sar poat.*

(The friendship with a Vohra is never rewarding. He is treacheous by heart, deceitful in writing, and dishonest in aims. He pretends to be kind and generous but his soul is sinful.).

Once he catches a peasant in his net, he never lets him go. Therefore it is well said:

Dainon bhalo no bap ko Sahib Rake Taik.

(Even if one's father borrows, it is not good, God save us from it).

The man who borrows suffers immensely and is reduced to a pitiable condition.

The Vohras rob the peasant both at the time of lending and taking back the money. A Charan poet has well portrayed the mean and clever nature of the *Vohras.*

Toal Sataiy Takri, Lakri thaik Lagawai
Adwa Karai Udhar, Vioraj bawar Jiyon baswai.
Daita to Ghato daiwai, laita badhto Pavri
Bania Shikai in bidha Ramay, basti mayan bavri.

(The Vohras use their wrist on the arms of the balance and weightless. They deceive in lending; entrap and make people their prey. They are in no way better than a beast. They are like a serpent in the grass. They exploit the needy. They are greedy, cruel, inhuman and wild.) It is said about them:

Bania thari baan, Koi nur jane Nahin
Pani Peeway Chhain, Lohi Anchhanyo Peeway.

(Oh, Sahukar, nobody can unravel the mystery of your deceptive heart, you filter water to drink but you drink pure blood of the peasant).

This is the most appropriate criticism of the *Vohras* who on the one hand respect the saints and *Sadhus* and show submission to their words and say *'Adesh Babaji'* and *'Hukum Maharaj;* on the other hand they snatch the bread from the mouth of the starving and dying children. These *Vohras* give loan to the peasants, when they accept repayment, they torture them to their utmost; they rob him of his bread, milk etc. Despite all the bad opinion about their life, character, greediness, cruelty and inhumanity, they fearless carry on their trade. God doesn't frighten them; man cannot punish them. They boast of themselves and talk all non-sense:

Achhi Achhi Dandi Rakhan, Lanbi Lanbi Kaniyan
Sair Ro teen Pava tolan, too Baniyan in Janian:

(We keep small beam and long stirrups of our balance, in order to be called ideal Vohra, for weighing three quarters of a *seer* for a *seer*. Thereby we cheat the customer by one-fourth of the crop of goods.)

Such Vohras are the *Yam* (God of Death). It is said, Vohar's good wishes are a message for Death" If a Vohra says good morning" or *"Ram Ram"* or *"Jairamjiki."* (Victory of Ram) or *"Namskar"* to a peasant, the heart-beat of the peasants grows more and more, and he starts thinking that the god of death has sent his messenger to take away his soul.

One can be saved from even the poisonous snakes but not from a *Vohra:*

Sanp Ro Katiyaro Bacha jaya
Pann Baniyon Ro Katiyaro Nahin Bachaiy.

(A man bitten by a snake can be saved but bitten by a *Bania* cannot be). This is the pitiable condition of the peasantry, who work hard for feeding the people but they themselves are socially and economically most backward.[1]

II

According to Census of 1931, of the total population of 1,17,86,004 persons, 38,54,111 males and 20,71,152 females are earners and working dependents. The population under 10 years of age is incapable of either earning or augmenting the family income. It means that of each 1000 persons of each sex over 10 years of age, 909 males and 548 females come within the category of earner or working dependent. Most of the people (38 per cent) are engaged in agriculture and animal husbandry. In trade, hardly 2.7 per cent are engaged but in industries about 6 per cent are working. It is to be noted that trade and industry are in many ways closely allied. For example a man who cures a hide does so to sell it. The curing is an industry and the selling is a trade. And so trade and industry are to be combined when comparing the extent to which these provide a livelihood among the population. Thus the industry and trade provide a livelihood to about 165 persons out of every 1000 workers. In profession and liberal arts about 1.4 per cent people are working.[2]

The main occupations of the women, are rice pounding. husking and flour grinding, trade in fodder and fuel and midwifery.

III

About 84 per cent of the people of Rajasthan live in rural areas and 78 per cent of the rural population depend on agriculture and cattle rearing.

The land of Rajasthan is not fertile and its western part mostly consists of sand dune where cultivation is limited to one crop only. This area does not get timely and sufficient rains for the growth of crops and so has to face famines frequently. There is a saying:

Pag Pungala Dhira Merta, Udaraja Bikaner
Bhola Chuko jodhpur, Thao Jaisalmer.

(A famine says that my feet are in Pughal (North West Bikaner), my belly is in Bikaner. Sometimes I reach Jodhpur, but I live permanently in Jaisalmer.)

In Rajasthan there are two crops, according to seasons—*Kharif* (June to October), and *Rabi* (November to April). *Kharif* crops depend on rains only.

There is uncertainty of rains, and so the crops generally fail. The production and yield in the cultivated areas is also very low. There are no good irrigation facilities; mostly the irrigation is done by wells. The wells are mostly in the Eastern part of Rajasthan. Due to this, in most of the areas coarse grains *e.g. bajra, jawar* and pulses are grown. *Bajra* is grown in three-fourth area of the arid West region, while *Jawar* is grown in the central and eastern parts. Another important food crop is barley and is produced in rainy season. If there is irrigation facility, it is watered once in winter. Maize is also a *Kharif crop* but it requires fertile soil. It is mostly grown in hilly areas and river basins *i.e.,* in south-east Rajasthan. Among oilseeds, seasamum and groundnut are the *Kharif* crops. Seasamum is mostly grown in the central parts of Rajasthan while groundnuts in the eastern Rajasthan. Both are used for domestic purposes.

The main *Rabi* crops are wheat, gram, opium, rapeseed etc. Wheat is an important food crop. Gram is used both as food and as pulse. Both can be grown in subhumid and semi-arid conditions. Where irrigation facilities are available both of them are grown by irrigating the fields.

Among the cash crops are the cotton, sugar cane, opium, chillies etc. Cotton, opium and sugarcane fields are concentrated in the eastern areas as these need much of irrigation, same is the case for chillies.[13]

IV

In ancient times all land was vested in the Rulers. The Ruler was entitled to take share of the produce from the cultivators. The law of primogeniture allowed the eldest son to succeed the throne, while the younger sons got land for maintenance. It was called *Jagir* land and so the land in Rajasthan is divided into two categories—*Khalsa* (directly under the State) and *Jagir* (under the possession of the *Jagirdars).* The *Jagirs* are given to the younger brothers and close relatives of the Rulers, and also to those persons who have performed exceptional military or civil services to the State. The *Jagirdars* have to serve the Ruler by keeping prescribed number of soldiers according to the *patta* of his *Jagir.* Some Jagirdars are in possession of land which comprised of a part of a village to a score of villages. Some big *Jagirdars e.g.* of Sikar, Khetri, Salumbar, Ghanerao etc., are having so many villages that they are a State within a State. These *Jagirs* are given by the State and can be resumed at the will of the Ruler. On the death of a *Jagirdar,* the *patta* is issued afresh to his successor on payment of succession fee, called *Nazarana (Hukmanama)* or *Peshkash,* the fee varies from one State to another and from time to time. Every *Jagirdar* has to attend the *Durbar* (Royal court) on important occasions and to offer *nazar*. On committing serious offences even in his *Jagir* he can be arrested and even his Jagir can be resumed. He has to pay a fine *rekhi chakri* to the State exempted them from keeping the soldiers in the nineteenth century. The *Jagirdars* are free to collect land revenue and cesses in their *Jagir* area.

Besides Jagir lands there are some other lands in Jagir and Khalsa areas. They are called *juna Jagir, Bhomi Chara, Inami, Dali, Sasan, Pasayata* lands. *Juna Jagir* was the land given to those *Jagirdars* whose *Jagirs* were confiscated and to whom for maintenance some land rent free land was given. *Inami* land was given as rewards for performing exceptional civil or military services, *Sasan, Doly, Udaka* land were given to Brahmans, Rajpurohits, Charans and even to temples and mosques as a charity. They were fully rent free Pasayata land were given to any person for giving service to the village. These land can be given by the Ruler only in *Khalsa* as well as *Jagir* villages. The grantee has not to pay any rent from the cultivator. The Ruler can resume these land on grantee's committing any serious crime. The grantee can neither sell these lands nor transfer to anybody permanently.

With the transfer of vast land to *Jagirdars* and other petty *Jagirdars*, very few land, about 40% remains under *Khalsa*. The Jagirdar realise the rent and after depositing very small portion in the State treasury, spend the major share for their own welfare. The States main income is from land revenue and from this income they spend very small amount for the welfare of the cultivators both of Khalsa and Jagir areas. Thus the cultivators are the real *Anna Data* (bread givers) of the Rulers and the landlords but the reverse is the case.

The land revenue is collected by the officials of the State called *Hakims, Tahsildars, Patwaries, Havaldars, Sahanas*, etc. with the assistance of the *Choudhry* of the village. In *Jagir* area it is collected by the *Kamdar, Kanvaria* etc. of the *Jagirdar* with the assistance of the *Choudhry* of the village. Most of the *Hakims, Havaldars, Kamdars*, etc. belong to the non-agriculturist caste, having no sympathy with the agriculturists of Jat, Kalbi, Mali, Dhakar, Sirvi castes, and harass them in various ways. These officials are notorious for taking illegal gratification and so the State and the *Jagirdars* are deprived of most of the land revenue.

There are no well defined tenancy rights. Some of the cultivators are having Bapoti or *bapi* (ancestral) rights but most of the cultivators are gair-bapidars (gair-khatedari). Gair bapidars are mere tenants and can be ejected on the will of officials. Those tenants who oppose the high handedness of the *Jagirdars* or their officials are not only ejected from their wells or land but also from the village. There are a few chances when State can really help the oppressed cultivators due to the officials being in hand in glove with the *Jagirdars.* Some of the Jagirdars are invested with the Judicial Powers with their own police force. In such *Jagir* villages the cultivators are leading a life of hell. Their condition can be imagined and not to be described in words.

The land revenue is realised either in cash or in produce. Very few lands is surveyed and settled and so most of the land is under produce rent. Where the land has been settled the cultivators have to pay *bighori* (rate fixed per bigha). In some villages rent is realised on a measurement of the cultivated land by a *dori* (measuring 50 yards). In settled villages, the tenant has to pay *bighori;* whether he cultivates it or not in that year.

The produce rent is realised by actual divisions of product *(batoi* or *latai)* or by estimate of the standing crop *(kunta).* It is realised from one-half to one-sixth of the produce. Until the division of the produce is done, the cultivator has to keep the produce in the *Khaliyan.* He has to sleep in the *khaliyan* to keep a watch over it. Sometimes due to rains, theft etc. the produce is lost or destroyed. The cultivator has to give cesses on these produce besides greasing the palm of the various officials and so a cultivator has to rest contended himself by having only 30 to 40 per cent of the produce. It is a common saying that *latai* is *lootai:* (there is loot in produce rent). In *koonta* estimate of crops, the cultivated land is measured and the share of the Jagirdar is fixed. The cultivators has to pay the share by converting it into cash.

As regard paying of rent the cultivators are discriminated according to their castes. The Brahmans, Rajputs and Mahajans are the privileged castes who have to pay about a half of the rent to what other cultivators of Jat, Mali, Dhakar, Sirvi, Kalbi castes had to pay. The ordinary cultivator has very little influence over the affairs of the village. Their duties and rights are regulated by the customary practices. In some States these categories of cultivators were called as *riyayatis* (privileged) and *raiyatis* (ordinary). These *riyayatis* seldom cultivated themselves but employed landless labour *(majur)* of Chamar, Balai castes. Thus the real cultivators are both socially and economically in a depressed condition.

Sometimes land is given by the State or Jagirdar on *Ijara,* to some Mahajans, Jagirdar, Patel etc. either for a single crop or for some years. It is given for rehabilitating a village or to increase the revenue of the village. The *ijaredar* has to pay a fixed amount as mentioned in the *patta.* This amount can be reduced on representation on account of famine, flood, any natural calamity etc. The *ijaredar* has always an eye on his profits and so he extracts as much money as he could by hook or crook.

The pitiable condition of the cultivators is not unknown to the Rulers but they are helpless. The Administrative report of Jaipur State (1922-26) gives a fair view of their condition.

"The cultivators have no statutory rights though owing to the fact that the supply of the land is more than the demand, their position is not at all insecure. As long as they pay State dues they are in no danger of ejectment and the right of inheritance to holdings is recognized. Transfers are also allowed though the liability of the transferee for the payment of the State dues is not affected thereby. Rents are realized both in cash and kind but have not been fixed systematically and vary from village to village, variation being often found even between villages with similar soils and natural advantages. In many villages the cash rent share has been fixed on wet and dry lands irrespective of the crops grown. They are fixed on the average produce as ascertained from division of the grain, but like crop rents they show variations which are incapable of explanation. All these cash rents are regarded by the cultivators as immutable but for the most part custom is their only sanction and one of the points to be settled in connection with the settlement is whether they are liable to revision or not. In the past, the State while deciding formally to enhance them had in several cases superimposed cesses, which had the same effect as enhancement and had actually made an actual enhancement by reducing the size of the bigha. The cesses are extremely numerous and a number of them have been imposed for reasons which have long ceased to exist."

In this way the farmers of different States suffer from several hardships. Socially and economically they are in a depressed condition.

V

For the good economy of a State it is very necessary that soil should be fertile and there should be good crops. Good soil gives not only good crops but also fodder to cattle etc. In Rajasthan there are vast sandy tracts along with hillocks in the West and North-West of Rajasthan. The soil is sandy which is infertile and sterile, but if its fertility improves as we proceed towards East and South-East.

In the West and North-West Rajasthan, the soil is sandy. It contain about 90 per cent sand particles. There are a lot of sand dunes which hinder the growth of plants on it. There is shortage of organic matter and fertility and as there is poor rainfall, the production is very poor. In between the desert soils and hillocks there are grey-brown soils. These soils are saline and alkaline, and so infertile. Where the lands are irrigated by canals, and tubewells, there are alluvial soils. Such are in parts of Jalore, Pali and Ganganagar districts.

In the East and South East Rajasthan, the soils are fertile. In North East districts of Alwar, Bharatpur, Jaipur, Tonk and Sawai Madhopur, we find red coloured alluvial soils while in Southern districts the soil is medium red and black. These are very fertile. In South Eastern Rajasthan the soils are medium red and black. It gives good production.[4]

VI

Rajasthan has got a very good reserves of minerals, *e.g.* building stone, limestone, lignite, iron ore, beryllium, gypsum, mica, asbestos, marble, soap stone, Fuller's earth, felspar, emerals, granite, lead and zinc.

In the Aravalli ranger there are good deposits of building stones which range from sand stones to marble. The marble of Makarana is of white, pink and grey colours and is exported to foreign countries also. The famous buildings like the Taj Mahal of Agra, Victoria Memorial of Calcutta etc. are built of Makarana

Marble. Thousands of persons are employed to mine the marble. Black and green marble is mined at Abu Road, Sendra, Jaisalmer, Kishangarh etc. but there a small number of labourers are engaged.

Limestone of good quality is found in Sojat, Nimbahera, Merta etc. It is used to make fine grade lime.

About 80 per cent of soapstone production of India is from Rajasthan. There are mines of soapstone in Jaipur, Bhilwara and Udaipur.

After Bihar, Rajasthan is having the greatest production of mica. It is in great demand in production of electric goods.

For manufacturing fertilizers gypsum is in great demand. It is a very important and multipurpose mineral. It is used for cement manufacturing and Plaster of Paris. It is also used for reclaiming water lagged soils. About 90 per cent of India's gypsum production is obtained from Rajasthan. Nagour, Bikaner, Jodhpur and Jaisalmer have good reserve of gypsum. Gypsum is also in great demand for cement industry.

Rajasthan has a monopoly in production of lead and zinc. There are huge deposits at zawar in Udaipur. There are also mines at Dungarpur, Banswara, Alwar, and Sawai Madhopur.

In Alwar and Jhunjhunu copper ore mining is done. Khetri town holds enough reserves of copper to feed the world market.

Lignite deposits have been found in Palana near Bikaner. It is used for generation of thermal power in Bikaner and Ganganagar. It is also used for manufacturing pig iron.

From the Aravalli region, beryl is mined. Beryllium salts are used in wax industries and the production of atomic energy. The largest produce of beryl is from Udaipur and Jaipur.

Asbestos is used for the manufacturing of special types of cement for heat insulation. About 40 per cent of the production of India of asbestos comes from Udaipur mines.

Baryte deposits are located in Alwar. Its powder is used in oil paints, manufacturers of oil cloth, linoleum, paper, plastics etc.

Fuller's earth is sand of clay used for bleaching vegetable oils and for refining petroleum. The reserves of it are in Barmer, Jaisalmer and Bikaner. India's 82 per cent production of fuller's comes from Rajasthan.

Gem stones, emerald are produced from the mine of Deogarh and Kankroli of Udaipur.

In this way Rajasthan is the record largest stone house of minerals in India, next to Bihar.[5]

VII

Besides paying rent on land the cultivators have to pay various lag bags (cesses). Lag Bags are the miscellaneous taxes. They include the tax to meet the expenses incurred in connection with the realisation of land revenue, the tax imposed on pasture land, non-agricultural taxes *e.g. mapa, rahadari* etc. In fact these taxes are levied not only on cultivators but also on non-cultivators. Lag is a cess which is paid in cash or kind but *bag* is a service given by labour without any payment from the State or *Jagirdars e.g.* bringing wood from jungle, filling water pots, carrying some official in cart from one village to another etc.

A cess in the beginning was imposed as a temporary tax under certain circumstances but has been made a permanent one. Sometimes the cultivators or residents of a certain village volunteered to pay it looking towards the need of the State or the *Jagir* but then the Ruler or the *Jagirdar* continued realising it as a tax. The cesses differ from one State to another State and one village to another. The rates also vary. Some of the cesses are as below:

Reet Sagai: On bethrotal some fee is charged which varies from caste to caste.

Biao Chawari: It is a marriage tax. In Kotah a coconut and some cash are given to the State, while in Jodhpur State a *batki* (cup) of ghee with a coconut is given.

Nata: A tax on the remarriage of a widow or divorced lady. In Jaipur State it is called *Chheli Rasi.*

Kheda lag: A tax for the maintenance of a temple. In Kota State it is called *Gusaiji Brar.*

Tiwar Brar: A tax for celebrating the different festivals *e.g.* Holi, Raksha Bandhan, Dussehra, Diwali, etc.

Kot Marmmat: It is realised for the repairs of the fort. Those who cannot pay cess are asked to work for it.

Kanwar Matka: It was a tax to meet the expenses of the heir apparent.

Ghar ginti: It is a house tax. In Bikaner State it is called *Dhunva,* and is charged for each hearth.

Malba: It is a general tax collected to meet the common expenses of the village community *e.g.* expenses of the visiting officials, charities, ceremonies etc. Its account is kept by the *Choudhary* or *Patwari* of the village. After meeting expenses the balance is used for the welfare of the village *e.g.* digging a *nadi,* deepening of a common drinking water well. The rate of tax is from 4 to 15% of the land revenue.

Hal ri bachh: It is a tax on plough and realised in cash.

Angi ri bachh: It is a tax on animals *e.g.* goats, sheep, camels.

Patta Dasturi: It is a fees for issuing patta of a house.

Choudhry Bob: It is for remuneration of the Gaon Choudhri.

Patwari Brar: It is for the remuneration of the Patwari.

Kanungo Dastoor. It is for the remuneration of the Kanungo by the State or *Jagirdar.*

Shahna Ghugri: The Shahna was kept by the State or *Jagirdar* to keep a watch of the crops. He is given remuneration from this cess.

Ghugari: It is for meeting the daily expenses of *Kamdar, Amil* etc. when they visit the village to collect the land revenue.

Kharch Bhog: It is for meeting expenses incurred in realising *bhog* (land revenue). It varies from 4 to 7%.

Sereno: It is a cess levied on the *hasil* (produce rent) by the *Jagirdar* at the rate of one seer per maund but the *jagirdars* realise upto 6 seers per maund. From this cess, the *Jagirdars* pay to the State at the rate of one hundred of a maund, converting it into cash.

Hujdar ri bal. It is a cess levied to meet the expenses of the State army.

Ghasmari: A cess realised for animals who eat grass.

Pancharai: A cess realised for animals who eat leaves.

Mapa: A cess imposed on sales of articles *e.g.* ghee, blankets, shawls, wooden, toys etc.

Lav Bab: A cess on drawing water from a well.

Dhani lag: The cultivators living in *dhanis* (hamlets) have to pay it for keeping cattle. The rate is one paisa per head of cattle.

Nal lag: It is for using a wooden pipe for giving medicine to the sick cattle.

Singhothi: A cess charged for horned cattle.

Khar Lakar. When the Ruler or the *Jagirdar* is in camp, the residents of that place have to supply wood and fuel for his attendants, it has also been converted into an annual demand.

Milani: It is a cess for offering *nazar* to the *Hakim.* It is given by each household with other the *kharif* cesses.

These cesses are a great financial burden on the cultivators. Besides these the cultivators have to go to the fields of the *Jagirdar* for ploughing and harvesting the crops without being remunerated. All this makes the condition of the cultivators miserable.[6]

REFERENCES

1. At present about 83.7 per cent people live in the villages and 78 per cent of the total population derive their sustenance from agriculture. We get about 54 per cent of the domestic production from agriculture and cattle breeding. But the peasantry in the rural areas is still illiterate and is still being exploited by the petty officials of the villages. Still lakhs of them are landless. A few are in possession of large holdings and they give their lands to the landless cultivators on high produce rents. Thousands of former jagirdars, Government officials and Mahajans are still enjoying life on the labours of these poor peasants due to their being in possession of large holdings and themselves not cultivating any land. "Land to the actual cultivators" is still a dream for these peasants.

   After Independence, with the Rulers, the Jagirdars and Zamindars had also to go. Their elimination rid over 90 lakh tenants, who became virtual peasant proprietors. The framing of Rajasthan Land Reforms and Resumption of Jagirs Act, 1932 was a landmark in this direction; followed by passing and enforcement of several other Acts, like the Rajasthan Zamindari and Biswedari Abolition Act, 1959; Rajasthan Land Reforms and Acquisition of Land Owners Estates Act, 1963. Simultaneously, for fixing ceiling of agricultural holdings, amendments were made in the Rajasthan Tenancy Act, 1955 in I960 as also through another Act of 1973. An area exceeding 62,000 hectares has already been distributed among the landless peasants. In respect of tenancy rights, 10 lakh persons have been benefited by vesting in them such rights over an area of 20 lakh hectares. Settlement operations are in progress, in accordance with the provisions of the Land Revenue Act, 1956 and records have been prepared for all the land for assessing their land revenue. Fresh efforts are being considered for fixing the land revenue according to the productivity of the land under different cropping patterns. The allotment of land to landless persons belonging to the backward classes is being done. For improving the condition of peasants 18,530 Cooperative Societies have been formed which play a very significant part in their economic activities. Loans are given not only for agricultural purposes but also for housing, mining, marketing purposes etc. These steps have improved the economic and conditions of the peasants to a great extent.

2. At present also the agriculture is the main occupation of the people. About 65.07 per cent of the males and 63.91 per cent of them females are engaged in agriculture while 7.68 per cent males and 20.80 per cent workers are agricultural labourers. A sizeable number of workers are engaged in trade, commerce, industry, transport, government and semi-government services. Government is now giving good technical advice to cultivators and so cultivated area and production has increased. The area under crops in 1979-80 was about 107.86 hectares and the production was about 42.66 lakh tonnes. The density of agricultural population is 50 persons per 100 hectares. It is 22 in the arid West and 69 in the Eastern Rajasthan. The production under different crops in 1978-80 was:

Kharif	*Area (lakh hectares)*	*Produce (lakh tonnes)*
Cereals	1.85	1.00
Jawar	8.55	1.53
Bajra	42.62	3.80
Maize	8.79	5.74
Pulses	15.34	0.62
Tur	0.28	0.05
Other	0.43	0.02

RABI		
Wheat	14.55	17.45
Barley	2.85	3.50
Gram	12.60	8.95
Total	107.86	42.66

4. On the basis of their occurrence, chief characteristics and suitability for cultivation, the soils have been divided into the following seven groups: 1. Desert soil, 2. Alluvial soil, 3. Grey and Brown soil, 4. Red and yellow soil, 5. Ferruginous soil, 6. Mixed red and black soil, and 7. Medium black soil. In Western Rajasthan the main soil is the desert soil. Grey brown soil is also found here. In central part of Ganganagar district alluvial soil is also found. Except Bikaner and Jaisalmer Grey Brown soil is also found in Western Rajasthan. The other soils are found mostly in Eastern Rajasthan.
5. Rajasthan now mines about 40 different minerals worth about 25 crore rupees every year and in the sixth largest mining State of India. About 4 per cent of our country's total value of minerals are mined here. About 95 per cent of the State mineral production comes from building stones (37 per cent) salt 13 per cent, lead and zinc concentration (12.9 per cent), mica (12 per cent) and gypsum (9.5 per cent). Rajasthan is the leading producer in marble, lead, zinc-emerald and significant produce of gypsum, fuller earth, felspar, silica, quartz, asbestos, stealite and mica.
6. With the awakening of the cultivators most of these cesses were abolished during the pre-independence era. Now with the enforcement of Rajasthan Tenancy Act, 1955 all cesses have been abolished. Many landlords still realise high rents from cultivators but they are the exceptions.

9

Domestic Life

Food

Food differs in the various parts of Rajasthan. Much depends on the degree of affluence and type of occupation of the people. In the western part, people mostly live upon *Jawar, Bajra* and *Moth.* In the southern parts and the hilly regions maize, Jawar and wheat is common. Wheat is much consumed in the east. Hindus are mostly Vegetarian, but Rajputs are non-vegetarian, the flesh of *goats and boars* is much relished by them. In the States killing of cows, she-goats, pegions, monkeys, peacocks, owl and cats is prohibited and it is considered to be a great sin.

People generally take meals four times a day:

(1) *Sirawan*—a light breakfast in the morning consisting of *Sogra,* prepared from *Bajra, Jawar, Makki* or barley flour, Curd, *Rab, Chhach, Khecch, Ghat,* onions etc.

(2) *Dophari*—at about 11 A.M. consisting of bread; made of gram, wheat or barley flour, sauce, vegetables, curry etc.

(3) *Kalewa*—Tiffin of about 4 P.M. consisting of bread and vegetables.

(4) *Biyalu*—Dinner after sunset consisting of *Roti,* Dal, *Ghat,* Chillies, *Rab, Kheech* and milk.

People generally take loaves made of the flour of wheat, barley, maize or *Bajra,* together with a kind of *porridge (Rabri)* or some boiled vegetables or a *Chatney* prepared from salt and chillies. The well-to-do people use rice, loaves of wheat or sweets. The agriculturists generally remain so much burdened with debt that they cannot afford a hearty meal even once a day. They use the coarse grain and the entire harvest of wheat goes to their creditors as it is said:

Kura Karsa Khay, gehun zime Bania

The cultivator satisfy his hunger with the refuse of grain while the Bohra (moneylender) enjoy wheat *i.e.* the finest produce of the sweet of the tiller's brow.

For vegetables, the poor peasants have the berries and beams of certain wild trees, such as *Kair, Kummat, Fog, Sangri,* etc. Such things as cauliflower, brinjals etc. are not available to them even on festivals. This is consumed only on festivals. Some of the principal preparations of food are explained below:

Sogra—A hard and thick bread weighing about 7 or 8 Tolas (grams) prepared from the flour of Bajra.

Rab—Flour of Bajra boiled into a sort of porridge over night and taken in the morning or evening with butter milk.

Kheech—Bajra thickly powdered with pastle and separated with its husk, boiled thick in water with one-fourth of the quantity of *Moth.* It is sometimes flavoured with some Ghee or even oil.

Ghat—A preparation made from the thick flour of Maize like the *Kheech.*

Dalia—It is a sort of *Ghat* prepared from the flour of Bajra, but it is not so thick.

On festivals or on other special occasions, special dishes *e.g. Lapsi, Sira Khichri* (made of rice and gram pulse), *Churma* etc. are prepared.

Non-vegetarians mostly take their meals after drinks.

Dress

A turban (phenta or Potia) a long coat *(Angarkha)* and a loin dress *(Dhoti)* form the age old dress commonly worn in Rajasthan. Most of the peasants, Bhils, Minas etc. keep their body bare except for a *Dhoti* reaching down to the knees and short turban or *Potia* on the head. Agriculturists keep with them a kerchief known as "*Pachhawara* or *Angochha*", usually of thick Khaddar cloth. The cultivators put on three coarse clothes *(Khaddar)* on their person—a turban or *Potia* measuring six or seven feet in length; an *Angarkha* and *Dhoti* reaching down to the knees. People in the cities have substituted a cuff-less shirt for the *"Angarkha"* or *"Banda.* The Mahajans or the trading communities use a *"Pagree or Pag* of fair cloth 18 yards in length and 18 or 19 inches in width, embroidered in golden threads on the ends.

This *Pagree* is wrapped in various styles by the various communities. One of the famous sorts is the so-called *"Chonchdar Pag."* Its special feature is a lace wrapped round it, known as the *"Uparni"* being ordinary or as *"Balabandi"* being embroidered in gold and silver. Now-a-days people have substituted a *"Safa"* or a turban of muslin for the coarse *"Potia."* Some of the urban people tie a kerchief round their neck. The modern urban people, generally of the cities, use caps or hats and shirts, coats, pants, and trousers or breeches.

The principal dress of the ladies consist of a loin-cloth known as a *"Gagra"* or a *"Lahanga,"* a *Kanchli* or *Angi* (a sort of bodice) that covers only the breast and is tied with strings on the back, an *Angarkhi* and an *"Odhani"* (a sheet hanging from the head downwards and used for veiling the face usually 2-1/2 yards long and 1½ yards wide), *Sari* is becoming common these days in the cities. Some have begun to use shirts and waist-coats or bodices of the modern style. The *jooti* (shoes) worn by women in the rural area are similar to those of worn by me. In urban areas women use Chappals and slippers.

Muslims use a *payjama* or trousers as a loin-dress, and their ladies put on a long shirt with half sleeves or a shirt and a coat sewn together as one dress called a *"Tilak"*. A *"Burqa,"* covering the whole body from top to bottom is used by the women observing *Purdah.* But in villages their dress is similar with those of the Hindus as also most of their customs as most of them are new converts. Muslims residing in cities on festivals sometime put on a long coat called an *"Achkan"* which is gaudy, multi-coloured and of imported cloth. They also use *topi* (cap) as headgear.

Except for a few no *Pardah* is observed in Rajasthan. The ladies of the poor Rajputs, who have token to farming, fetch water from the village tanks and wells and supply meals to their males working in the farms. But among the rich land-owning Rajputs, who can afford to engage maid-servants, *Purdah* is observed to its strickest form. The system has been introduced since the Muslim sovereignty. Before this even the wives of the princes and nobles did not veil themselves and sat in the Durbars and joined shooting and warfare. Inscriptions are not wanting to show that princess and queens were captured in battles. As late as in (A.D.1725) till the time of Maharana Sangram Singh II, the Maharana of Udaipur used to sit on the throne with their queens, without observing any *Purdah.*

Now-a-days people like to begin *Purdah* as soon as they become rich or get some good post. The Muslims and the *Mutsaddis* (State-servants) are more susceptible to this vice.

Ornaments

In Rajasthan both women and men are fond of ornaments. The ornaments of the rich are of gold and silver, of the middle class of silver and of the poor of brass.

In the rural areas men wear *Hansali, Kantha, Dora* etc. round the neck; *Long, Bali, Murki, Sankli* etc. on the ears; *Kada* on the wrist; *Kadia* on the ankles and *anguthi* (ring) on fingers.

The ladies put on *Bar, Tika, Phool, Jhela* etc. on the forehead, the chain holding it is known as *Sankli, Nath, Phini, Long, Bali* on the nose; *Tantiya, Sankalia, Bali, Jhumri* and *Jhumka* on the ear; *Timinia, Kanthi, Ad, Thuri, Tevara* etc. round the neck, *Muthia, Kada, Gokharu, Patla, Bilinja* etc. on the wrist; *Chuda, Bajuband, Kangan* etc. on the arms. *Anguthi, Chhala* or *Binthi* etc. on the fingers; *Kandora, Tagri* etc. on the waist; *Kadla, Paijeb, Chhada, Payal* etc. on the ankles and *Bichhua* on the toes.

Only those persons can put on gold ornaments on ankles and toes who are specially honoured by the State to wear them. In some *jagir* villages ladies are not allowed to wear silver ornaments on ankles and toes even.

Putting on a gold anklet or *"Langar"* is reckoned as the greatest sign of honour in Rajasthan. This privilege is bestowed by the Ruler, and the permission is known as 'bestowal of gold.' Without the permission of Ruler, putting on such gold anklet amounts to treason.

Nomenclature

Males are generally named after some God or Goddess, day or date, heavenly body, birds or animals, precious stones or metal. The family priest or the astrologer generally gives the name to the new born infant. The name of the caste, sub-caste or the *'Gotra'* is also attached with the proper name. Sometimes the Brahmans, Kshatriyas (Rajputs), Vaishyas, (Mahajans) and Shudras suffix such names as Sharma, Varma, Gupta, Das etc. to their names. Generally speaking the Brahmans terminate their names with such suffix as Shankar, Deo, Ram etc.; the Kshatriyas almost always with Singh;[1] and the Vaishyas with Mal, Chand Raj. Das etc. The Shudras, usually, are never addressed by a full name and are called Ramia (Ramlal), Kishnia (Kishanlal), Poonia (Poonamchand) etc.

The females are named after delicate flowers and beautiful or singing birds but sometimes quite arbitrarily and fancifully, such as Imarti, Jalebi, Puri, Barfi, Gaturi, Kali, Tota, Maina, Gori, Mooli, Chameli. Among the Rajputs the females are generally called by their relationship or status in the family, as Thakuraniji, Ladiji, Kanwaraniji (wife of a Kunwar or son) or Bhanwaraniji (wife of a Bhanwar or of grandson). A widow is addressed as *Maji* (or mother). The wife of the ruling Chief alone is addressed as Rani or Maharani, whereas the princes are called Rajkumars or Maharaj Kumars. In Jodhpur, Udaipur, Bikaner and Jaipur the younger brothers of the Ruling Chief are designated as 'Maharaj' and after three generations as *'Thakurs '* (In Jodhpur) the sons of a chief by a co-wife (of any caste and creed) are granted the privilege of being called Rao Rajas for three generations and thereafter *'Bhabas'* in the States of Jodhpur, Bikaner, Banswara and Alwar. In Jaipur and Bundi they are known as *Khawaswalas* or *'Lalji.'*

Such terms as pura, garh, Khera, Var, Wal, Palli, Nagar, ner, mer etc. suggestive of a place or city are suffixed to the place names *viz.* Jaipur, Jaswantpura, Kishangarh, Navakhera, Marwar, Ganganagar, Bikaner, Ajmer etc.

II

Sex Ratio is defined as the presence of the number of females per 1000 males in the population. Information on sex ratio is considered to be essential for studying the future growth if population. For economic purposes we have to look into the growth of population.

In 1931, in all 1,17,86,009 persons were enumerated out of which 61,81,109 were males and 56,04,895 were females. There was thus an excess of 5,76,214. The number of males and females per 1000 males in 907.[2] The highest proportion of females is in Jains and the lowest in Muslims. The excess of females in the Jain community is due to the absence of males from their own part of their business in other parts of India. The Marwari trader is a common feature everywhere but he is seldom accompanied by his family.

Amongst Hindus the Rajputs have the lowest proportion of females. It is 790 per 1000. One reason for this has been the omission to get recorded females especially among the nobility and the landed gentry. Even among the Rajputs the number of females per 1000 males is for Parihars 969; Rathors and Sisodias 799 but for Kachhwahas it is 584 only. It is mostly due to the fact that female infants are unwanted and are so neglected that they die an early death. This also shows the poverty among the Kachhawahas, especially the Shekawat class. They are unable to pay the wedding dowry, and therefore resort to infanticide of females. There the boys thrive at the expense of girls.

III

In Rajasthan, like all other provinces, marriage is a duty incumbent on all regardless of the fitness of the partners. Hardly 10 per cent of the girls remain unmarried at the age of puberty (14). The evil effects of early marriage lie in premature cohabitation and among certain castes it is the cause for a number of child widows who are precluded from remarriage. In 1931 there were 7 per cent widowers but the widows were 16 per cent. The proportion of widows is high among Jains and the high caste Hindus—Brahmans, Rajputs and Mahajans. The proportion of widows in the Bhils and Girassias is the lowest due to prevalence of *nata* system.

The highest proportion of unmarried males is found among two such extremes as the Rajputs on the one hand, and the Bhils and Girassias on the other. Among the former the reason is partly economic and partly the shortage of women. Among the latter, the preponderance of young persons in the population combined with higher age for marriage, tends to show a high proportion of bachelors and also the highest proportion of unmarried girls.

In recent years there have been many movements to postpone the age of marriage till the boy and the girl had reached an age when their physical and mental development would be such as to fit them for union, its implications and consequences. But the tradition and long standing customs die hard. Here the ceremony of marriage is more in the nature of a fulfilment of universal law than an implication that the couple should at once settle down to married life as it is understood in the West. If the bride and bridegroom are of a very tender age, many years usually elapse before they start to living together. Each remain under the parental roof and the evils of infant marriage are only manifest when the parents or guardians anticipate the natural process of boy or girl or both attain the age of puberty for the union to justify in the interest of the well being of the race as a whole and the next generation. Recent social researches, however, have resulted in an Act being passed in 1929, prohibiting marriage below the age of 18 for boys and of 14 for the girls. The Act had no effect. The earlier age of marriages among the Hindus is more than that among the Muslims and the Jains.

IV

In Rajasthan, the birth of a girl is abhorred and that of a son is hailed. It is believed:

Pendo Bhalo na kos ho, Baiti bhali na ek
Deno Bhalo na Bap ko, Sahib Rakhe tek.

(Travelling on foot for a mile is not good, nor is the birth of a girl. Paternal indebtedness is equally bad. God may serve us from these and protect our honour).

The female child at some places at the very birth is killed. Either she is strangulated or served with opium to end her life. But the birth of a son sends a wave of joy in the family. They beat the metal plate *(Thali)* and also the dram. The messenger who breaks the news is rewarded with money and clothes.

The pregnant woman has to undergo many *sanskars.* The women of family participate in them. She goes to her parent's house where she delivers the child. An uneducated and untrained nurse called *Dai* attends on her and is the cause of death of a large number of women.

The woman who gives birth to a child is kept separately in a lonely room for a week. She is fed there. Her clothes are not allowed to be mixed with those of others. In her room, they keep an iron or water vessel to ward off the witches and ghosts and evil spirits. She is not allowed to touch anything; she is considered impure. After twenty-two days, she washes herself, bathes and cleanses her person. Her room is white washed and swept clean. Now she can participate in the household activities.

The marriage of the girls takes place at a very early age. Even at their birth, they are married. Child marriage, even though it has been declared illegal, is common. There is no fixed age for marriage. Famous Marwani was one and a half years of age and Dhola three only when they were married. Kunwar Jagat Singh of Udaipur was married at the age of twelve when the princess whom he married was not more than five or six years old.

Child marriage has its own evils. It does not make a happy life. Girls at an early age start giving birth to babies. They lost their health.

Amongst the princes, there is a tradition that they keep more than one wife. They have many co-wives and pasbans of many castes and creeds. They satisfy their lust and thus a woman becomes an object of satisfying man's lust only. The high caste women cannot marry a second husband, but the lower caste women can. The higher caste women cannot divorce the Muslim women can.

Women have to live in *Purdah.* The Muslims observe the *purdah* more than the Hindu women. They could move out only with a veil. Amongst the Hindus the higher caste people keep their women strictly in *purdah.* Those who get the higher rank or position or secure a lot of wealth think it their duty to safeguard the honour of their ladies by keeping them in *purdah.* This is the reason that women cannot be educated. They as small girls join either the primary schools or *pathshala* or *Maktab* and do not pursue their studies any further. When they grow up they are required to do their household work. Consequently they remain uneducated and also suffer from ill-health. In the villages the women are more free and observe less *purdah.* They work in the fields along with men and earn their living.

Women of Rajasthan love coloured dresses. The rich wear silken saries, while the poor put on simple dress—a *Lehnga* or *Ghagra, Choli, Dupatta* or *Oarhni.* Muslim women also put on the same dress and prefer a *pyjama* and a veil. They do not go to a beautician vet they knew all about the varied cosmetics and use them lavishly. They decorate their palms and feet with varied designs by *Mehandi.* They rub their tooth with Missi. Hindu women part their hair and put the red coloured powder in the parting. They call it *Maang Bharna,* it is a symbol of the married women. Widows and virgins do not do this. Muslim women do not practise this ritual. Hindu women put a *Bindi* on their forehead. Women of all castes and creeds put on ornaments of gold, silver etc. Hindu women wear Choora in their arms. The various ornaments are *Kundala* (ear rings), *Hara* (necklace), *bazitbanda* (armlet), *Mudrika* (ring), *Sishaphool* worn on the forehead, *Rakhadi, bora* and *tika* also decorate the forehead. They also put on nose drop called *Chuni.* They wear anklets of different types—*Pajeba, payala.* The ornaments of feet are *binchhiya; anvata, anota* etc.

In the medieval period the use of bodice to cover their breasts was optional. Yet the women wore a tight fitting bodice or *choli* and left the lower part of the abdomen exposed and covered their arms upto the elbows. In order to keep their breasts in position, laces were fastened at the back. They wore long, gaily coloured saries, breadost at the ends, coming down from the shoulders and hanging loose below the knees. These garments were very costly ornamented with pearls, jewels, gold, lacs and stars.

Widows

The condition of widows is deplorable and pathetic. Now where a second husband is permitted to a widow of a respectable family. A widow has no right to the share of property of her husband. She can claim only the maintenance. If she has no son, she can adopt someone as an heir to the property. She always plays a subordinate role in the family. Life for her is a drudgery. She has to be contented with worn out clothes, she has to sleep on the ground and eat bare food. She has to lead a life of abstinence. She is denied to attend family festivals and marriage ceremonies. Her presence is regarded ominous and inauspicious. Even her sight in the morning is considered as a sign of ill-luck. She has to be *Sati* (leading a pious life).[3]

Prostitute

The Prostitute is synonymous with a harlot, a strumpet, or a whore. Strumpets and whores have risen to be the mistresses of Kings and Emperors. Wealth and riches, pomp and show and the power to buy the poor as well the natural urge gave rise to this institution and a whole class or caste in every country came up to satisfy the lust of those who could manage to pay for it.

In India the compulsory widowhood of the women after the death of their husbands, and extreme poverty led the women to carry on their trade in flesh. Such women with sweet singing voice, tender body and beautiful and charming looks fell in the hands of other caste men, sometimes rich, sometimes well-to-do but belonging to the middle class and were looked down upon by the society. They were given different names—Amazon, Anonyma, Aspasia, Blondelle, Fallen Sister, Horse woman, Lady cavalier, Pretty Horse Breaker, Soiled Dove, Social Evil. Unfortunate, etc.

In Rajasthan which is a land of the Rajas, Maharajas and the Jagirdars, some poor castes specialise in this trade of the flesh. In every capital of each of the States, they live in a particular street which is termed as 'Red Light Area'. They are an object of fleshly pleasure to the young sons and drinking men of the families of the Jagirdars, and the princes.

The Jagirs, Bhagats, Nats, Sonsis, Satias and Berias expertise themselves in this trade. The males take women as wives from the low caste *e.g.* Darogas, but their daughters do not marry but adopt prostitution. They also buy young girls to be the object of lust for their sons. The young girls allow themselves to be thrown to the young sex hungry wolves for money. Some of them are known for their beauty and some for their melodious voice and dances and others for both. They are invited by the court for giving songs and dances at State functions and also at Gangore, birth-day and marriage ceremonies. They receive gifts and presents from those men whom they entertain. Some of the Jagirdars and princes reserve some of these charming girls and women; they pay them handsomely and enjoy at their will to their fill. Some of the clever Jagirdars impose cesses on the people for keeping prostitutes and call them at the time of harvest.

There are Hindu as well as Muslim prostitutes and some of them have a great name for singing songs and specializing in reciting the Ghazals. They became prosperous by earning a lot of money from the hungry of the flesh. The man who first breaks the cord of Virginity takes pride in doing so.

It is not very strange that some of the girls of some castes *e.g.* Satia before their marriage indulge in prostitution. The Sansis, Nats and the Satia girls carry on this trade and the lust hungry people fall a prey to them.

REFERENCES

1. The suffix "Singh" is first found uses in the 3rd century of the Vikram era, when the Emperors of Iran embrasing the Hindu civilization, added the term "Singh," indicative of heroism, to their names. Mahakshattrap, the second son of Raja Kudradama of the Iranian Shaka dynasty ruling over the then Gujarat, Rajasthan. Malva, Kathiawar and the Deccan, first added the term "Singh" with his name and called himself "Raja Rudra Singh" as is testified by the inscription dated Shaka Samvat 103-181 A.D. and the coins of 103 to 118 Shaka year—181 to 196 A.D. (*Vide* Bhavnagar Inscriptions, p. 22). The Parmars of Malwa began to use this term in the 10th century, the Gehlot of Mewar in the 12th; Kachhawahas towards the close of the 12th: Chouhans in the 13th; and the Rathors of Manvar in the 17th century of the Vikram era. Like the Rajputs Guru Govind Singh, the 10th Guru of the Sikhs in the 18th century made it obligatory upon disciples to suffix "Singh" after their names, no matter, to whatever class he belonged to before joining the Sikh religion.
2. In the 1971 Census the sex ratio was 911 females per 1000 males. Sex ratio has traditionally been low in Jaisalmer (810), and high in the districts of Dungarpur, (1015).

3. But now things are changing and much improvement has been made in the life of the widows. Many laws in favour of widows have been enacted.
4. It is very strange that this trade is earned on even now and in some town special localities are allotted for the prostitutes to live in. Some run-away and kidnapped girls are trained in the profession and the sons of the well-to-do and the rich shamelessly visit these streets at night in the dark to quench their thirst and satisfy their hunger for flesh. It tells upon the morals of those who see this. It would be in the fitness of things if the trade is abolished completely. It is a 'Slur' and 'Slap' on the woman kind and should no longer be tolerated. But if the government and the people who matter, deem it necessary, they can find cosy houses for such women and keep them at quite a distance from the crowded city. Special colonies far away from the city may be built for them so that the rich may visit them and pay them for their flesh.

10

Religious Beliefs and Rituals

I

Rajasthan like most of the States of India is an amalgam of many religions, sects and creeds. The Hindus, no doubt, predominate the land yet it has seen a lot of religious tides changing into floods. In the nineteenth century Swami Dayanand Saraswati, the founder of Arya Samaj made an extensive tour of Rajasthan and it was to his attempts that many princes and nobles donated land and property for the preaching of the vedic religion. Swami Vivekanand also had his impact here, he influenced the Landlord of Khetri so much that he was pleased to finance his trip to the Parliament of Religions at Chicago. This made the people fully aware and conscious of their own traditions and religion and they started feeling proud of themselves.

In Rajasthan of every 1000 of the population 853 are Hindus, 95 Muslims, 27 Jains, 20 of Tribal religions, while the remainder 5 are Sikhs, Christian, Parsis and Jews. The actual number is as below:

Hindus	9,62,13,214
Muslims	11,66,458
Jains	3,10,245
Sikhs	41,946
Christians	12,725
Tribals	2,30,601
Parsis	620

Jews	87
Buddhists	5

(These figures are according to 1931 Census)

Of the Muslims mostly are Sunnis (11,35,772). The other Sect are—Sunni (2,21,122); Ahali Hadis 2,1% while unspecified are 536. The proportion of Muslims is greatest in Jaisalmer and Alwar States.

Jains are mostly found in Marwar (38 per cent), Mewar (22 per cent), Jaipur (10 per cent) and Bikaner (9 per cent). According to sects they are as follows.

Swetamber	1,43,841
Digambar	82,382
Baistola	54,038
Terapanthi	38,667
Others	1,317

Persons of the Christian faith are found in all States except Jaisalmer, Kushalgarh and Lawa. They range in numbers from in Shahpura, 1558 in Jaipur to 4039 in Ajmer. The sects under Christians are Roman Catholic, Indian United Churches. Anglician communion and methodists.

There has been a remarkable increase in the number of Sikhs due to the attraction for the new canal colonies of Ganganagar.*

Ramanuj Sec

This sect was propagated by Anantacharya in 1840 A.D. The temples of this sect are in Pushkar, Rol, Mundwa, Galta etc.

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* According to Census of 1971, the population according to religion is as follows:

Hindus	2,30,93,895	(90%)
Muslims	17,78,275	(6.90%)
Jains	5,13,548	(1.90%)
Sikhs	3,41,182	(1.33%)
Christians	30,202	(12%)

While the Hindus are the predominant community in all the districts, their proportion to the total population vary from 75 per cent in Jaisalmer to over 95 per cent in Dungarpur district. While Muslims are the second largest community in 22 districts, notable in Jaisalmer (about 24 per cent), Banner (about 12 per cent) and Bikaner (about 10 per cent) the Jains are the second

In this sect Tulsi plant is considered very holy and so it is offered to the deity.

Ramanandi Sect

The fifth descendant of Ramanuj was Ramanand, born in 1299 A.D. He had 12 disciples, the chief of them were Pipa, Kabir, Seva, Dhanna and Raidas. Pipa was a Khichi Rajpur Raja of Gagron (Hadoti area). Raidas was a Chamar. It is said that Ramanand was the direct incarnation of Ramchandra.

Nath Sect

Gorakhnath a Shakti saint started this sect. His followers are called Naths or the Karphotas as their ears are pierced by large ear rings. The followers of Nath Sect give great importance to Mantra, Yantra and Tantras. They worship Hinglai and Jwalamukhi, River and Bhairavi. They keep long hair and nails. The Naths are great believes in magica beliefs and superstitions.

Bishnoi Sect

Jambhoji was the founder of Bishnoi sect. He regarded Gorakhnath as his Guru. He started his new sect in 1485 A.D. and preached his bisnoi (twenty nine) cenons, and so his sect was called as such. Bisnois are mainly cultivators.

Dadu Sect

Dadu was a saint of Ahmedabad and he started this sect. He was against idolatry and superstitious beliefs.

Ramsnehi Sect

Jaimaldas of Kodamdesar (Bikaner) started this sect. He was a believer in Nirgun worship. At Kherapa, Ramdas preached Nirgun philosophy and so this sect was named by his name as Ram Sanehi sect of Kherapa. Another branch has his seat at Shahpura.

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largest in Jalor, Sirohi and Udaipur districts (in Jalor they form a little more than 5 per cent of population). The Sikhs have the record place in Ganganagar district, where they contribute a little over 19 per cent of the population. The Christians though they are very few in numbers are found almost in all the districts (Census of India 1971-Part 1 General Report pp. 170-171)

II

As elsewhere in the country, religious beliefs in this province span a wide spectrum from subtle philosophical and metaphysical concepts to superstitious awe before the Unknown. These different attitudes shade imperceptibly into one another and in the case of the Hindus they are deeply interpenetrated with a sacerdotal ritualistic, even which gives the populace a way of life in which religion is in an enveloping form. Hindus, whether well-instructed and versed in their philosophy or of lesser clay, have a common middle ground of beliefs that asserts the immortality of the soul and its reincarnation in various forms, human, animal and even vegetable, depending upon one's *Karma* (merit or demerit earned by one's actions) in any particular birth. But Moksha (liberation) from this cycle of birth and death is possible if the reckoning according to the merit calculus of one's *Karma* was overwhelmingly on the credit side and divine grace was available in addition. Hinduism prescribes broadly three *Margas* (paths) to *Moksha; Karma* (right action), *Jnana* (knowledge) and *Bhakti* (devotion). Of the three, *Bhakti* is considered the least difficult and therefore the most popular. Among the Muslims, Sufi saints and their followers have a philosophy very similar to the *Bhakti* cult among the Hindus. The religious beliefs of the Jains, formed on the precepts of Lord Mahavira, have a close similarity with the tenets of Hinduism, with the added emphasis on non-violence and compassion to all living things.

Among the common superstitions are belief in good and evil spirits and omens. Thus a donkey, a cat, a cow, a bird or a woman carrying a pitcher (depending upon whether it is empty or full of water) can be a good or bad omen. A sneeze or a fall of a lizard brings bad luck. Moles, depending upon where they are in one's body, are good or bad. Astrology plays an important part in the lives of the people. Forecasts are made and consultation with priests are held before fixing the auspicious and avoiding the inauspicious day for every important act and even for the commencement of a journey to ensure the success of the mission. Quivering of certain parts of the body can be lucky or unlucky. Names of certain men, animals or places can be inauspicious and should not therefore be uttered. Some colours are regarded as auspicious while others are considered evil. Jewels and precious stones are considered to have different effects. Amulets and charms are believed to be efficacious in warding off evil spirits. Visit to certain shrines are undertaken as penance or vows for prayers answered or simply for warding off the effect of evil spirits and witchcraft.

III

Customs regarding marriages and deaths are almost similar amongst the Brahmans, Kshatriyas and the Vaishyas. Widow remarriage amongst the Brahmans and Mahajans is not allowed. Among Natrayat Rajpura, Kachhela Charans, Jats, Malis, Gujars, Minas, Bhils, Darogas, (Raonas), Grassias etc. the marriage of a widow is allowed. In certain communities (Jats etc.) the widow often marries the younger brother of her husband. Polygamy is common among the Rajputs, Bhils, Minas etc. Child-marriage is prevalent in all the communities. Heavy expenses, even beyond means, are incurred in marriages and also in death ceremonial feasts. It was partly to remedy this evil amongst the Rajputs that Col. Walter, the then Agent to the Governor General, summoned on the 10th of March 1888, a meeting of the representatives from all the Rajput States, in Ajmer. In its session of the 15th Feb., 1889, this institution was named "Walter Krit Rajputra Hitkarni Sabha" (Walter's Association for the Welfare of the Rajputs) after the name of the Agent to the Governor General. Branches of this association have since been established in all the States, the successive A.G.G.S. being the Presidents of the Central body. The principal aims and objects of this society are to regularise expenses over marriages and deaths, to see that the age-limits of the bride and the bridegroom contracting marriage are not transgressed and to form rules regarding gifts, to the Charans, Bhats and Dholis on various occasions. An age limit of 18 years for the bridegroom and of 14 for the bride was fixed and the breach of it is punishable with a fine. There is a rule according to which no girl can be kept unmarried beyond the age of thirty. Polygamy is discouraged and one cannot be allowed to marry another wife, while the first one is alive, unless there is some specific reason for that. The annual session of this association is held at Ajmer. Like the Walterkrit Rajput Sabha, other communities are also organising themselves against such social vices.

The Brahman priest presides over all the religious functions of the Hindus. The religious rules are framed by the Pandits of Kashi (Benares) and the sixteen Sanskars (or *rites)* are performed by the priests. The Brahmans still exercise good influences on the Hindu community. Auspicious dates are indicated by these Brahmins for every religious ceremony. Nomenclature ceremony is performed by them; marriages are contracted through their agency, other ceremonies such as investiture with the sacred thread, purification or construction of a house are all conducted by the Brahmins. They are almanacs incarnate and move about all day long predicting and counting various stars and auspicious dates.

The land-owning Rajputs have no other occupation to while away their time. Highly intoxicated under wine and opium, they witness dances and songs of Dholis (drummers), prostitutes etc. they hear their songs all day long. Furthermore if it so pleases their fancy, they may go out for hunting or parade to the Goddess Durga outside the village border for offering a buffalo or a goat to her. Those of the ordinary status, join the military or the police or otherwise serve the State or the Jagirdar. In communal dinners and excursions they are very fond of taking meals together from the same plate.

The birth of a daughter is a curse on them, as they have got to spend enormous sum on her marriage ceremonies and dowry. It was for this reason that female infanticide was once so prevalent. A famous adage is heard from every lips on this point:

Pendo bhalo na kosko, beti bhali na ek,
Leno bhalo na Bapko, Sahib rakhe tek.

'Trudging on foot even for a *kos* (mile) is not good, nor to have even a single daughter. Debt of one's own father is bad. May God preserve our honour (by sparing us from these mis-fortunes). The birth of a son is a matter of great rejoicing and his arrival in the world is heralded by sounding of a *thali* (a metallic plate) but on the birth of a daughter they do not do so but feel sorry.

Communal differences like those among the Hindus have also crept among the Mohammedans. Amongst them too there are several castes and sub-castes like Mochi, Kayamkhani, Khanazada, Silawat, Lakhera, Rangrej, Chadwa, Mirasi, Pinjara, Sindhi, Kunjara, Ganchi etc. They do not inter-marry and observe ceremonial feasts separately. If any one violates any of the social restrictions, he is excommunicated and is not allowed to smoke or take water from the hand of the others. He is, however, allowed to rejoin his community after paying off some fine as punishment. Following their brothers in the British India Mohammedans of Rajasthan have also recently started objecting playing of musics before their mosques.

There are certain communities in Rajasthan which may be classed as Neo-Muslim, *i.e.* the Hindu communities that have been forced into the folds of Islam under force or greed during Muslim rule. The chief of these are Meo, Malkana, and Kayamkhanis. They still observe their ancestral Hindu *rites* and customs. The Meos and Malkanas of Bharatpur still worship the Hindu deities, particularly Hanumanji and Bhomaji and suffix the term "Singh" to their names. Both Muslim Kazis and Hindu Purohits preside at the marriage celebrations. Like the Hindus the males put on a Dhoti and the females a skirt. Similarly, the Neo-muslims of Ajmer-Merwara worship the Hindu Gods and Goddesses like Mataji, Bheronji, Gogaji, Tejaji, Ramdeoji, etc. and observe the festivals of Holi, Diwali, and Rakshabandhan. Such Neo-Muslims of Jodhpur and Jaipur also observe such *rites* as providing a head-dress like that of Hindus for the bridegroom, offering presents of clothes to the bridegroom's party, colouring palms of the hands by powdered *Mehandi* (Myrtle leaves), tying sacred thread round the wrist and worshipping of Goddess Shitla. Such newly converted Muslims (Neo-Muslims) of Kotah fix an auspicious day for marriage in consultation with an astrologer, worship Ganapati, tie sacred ceremonial threads round the wrist and the ankles and sing Hindu songs. In Bikaner also they observe customs common with the Hindus. Both the Kazi and the Brahmin present themselves during the marriages and women sing auspicious songs of the Hindus. These people worship Mataji, Bheronji, Ganeshji, Kesaria Kunwarji, Gogaji, Gangor, etc. and worship sprouted barley. The wheel of the potter is also worshipped during the marriage celebrations. There are restrictions regarding marriages among the members of the same sub-clan. The nomenclature ceremony is performed by the Brahmin. The horoscope is also prepared by the Brahmin. They observe the entire ceremony is accordance with the Hindu rites and even tie the sacred sign of Toran on the houses of the marrying pair. In Marwar too such Muslims observe Hindu customs. Nothing is cooked in the house where a death has occurred. The neighbours or relatives feed the bereaved family. A carpet is spread for 10 days for the condolence-visitors to assemble, who are, then offered tobacco, opium etc. After death feasts are held and the ceremonial expulsion of bereavement is done just in the way of the Hindus.

11

Festivals

Gangaur: Gangaur is the chief festival of Rajasthan. From camps to courts to cottages, the married and the unmarried girls consider it their duty and privilege to worship Gauri, their titular deity.

Gan is a synonym for *Shiva* and Gaur or Gauri or Parwati, who symbolizes everlasting *Suhag*. Even Sita and Savitri regarded her their idol. Her attachment to Lord Shiva was unparalleled and matchless. And so the women observe Gangaur for their conjugal love and happiness.

Gangaur is the festival of spring. As winter comes to an end, the earth shines and puts on a new costume. The air is pleasant and invigorating. Trees bud forth; bees hum, butterflies flit; birds chirp and hop and sing. Animate and men are gay.

The festival commences on the first day of *Chaitra,* and continues for eighteen days till the fourth day of the bright half of the month. Virgins keep fast (eat once a day-keep *Upvasa)* to be blessed with a good natured husband; the married also eat once a day for the welfare of their husbands. Widows are not entitled to participate. It is obligatory on the part of the newly wedded girl to observe the full course of eighteen days of the festival coming after their marriage. She invites six or eight or ten unmarried girls by sending a *datun* (a twig of Babul). After the successful completion of a *Vrat* (fast), she arranges a banquet for her friends and relatives. Some of the married women observe a short-term *Upvasa* (fast) and offer worship to Gauri on the eve of Teej.

The first festival starts on the first day after the Holi. Women collect ashes of the Holi and sow wheat or barley seeds. They water them daily. The seeds germinate and grow quickly.

Every morning groups of unmarried girls to a gardener or an Orchard to bring *Durba* (green grass), flowers and water in small pots. Four to seven earthen pots are carried on their heads. While going to the garden, they sing, They offer *Kum Kum* and rice grains at a clean spot in the garden, and again sing in praise of Gauri. Then they return home with pots on their heads bearing *Durba,* flowers and leaves artistically arranged.

The married women do not go to collect *Durba.* The *malin* (The woman gardener) brings it for them. She is properly rewarded. On the seventh day after Holi women bring clay from the river or tank-bed or from the potter's house and make an image of Gauri, Isar, Kanhiram, Ravan. It is called Ghudlia. At Jodhpur, Bikaner, Udaipur, Kota, Alwar, Kishangarh, the well-to-do families buy wooden images of Gauri and Isar and worship them. The walls of the rooms where Puja is performed are white-washed and women paint Gauri and Isar on them. For ten days the girls with pots on their heads move about and collect money, sweets, ghee, oil etc. On the last day the pot is broken and thrown into the river or the tank.

On the occasion of Gangaur married women want to be free from the encumbrances of family life to devote themselves to singing and dancing and meeting as many friends as possible. They desire to go to their parents' house where they have greater freedom and sing a song to be there. They put on all the jewellery and worship the goddess and sing.

The festival is observed throughout Rajasthan except at Bundi. It is said that on March 6, 1706 when the Maharaja's brother, Jodh Singh was carrying Gangaur in a boat, the boat capsized and he was drowned. Since then the Bundi people say "Hada sank with the Gangaur."

Gangaur is celebrated with great pomp and show. The ruler himself participates in the celebration. He pays homage to Gauri and Isar. The band plays the State Anthem and the army present a guard of honour and a salvo of guns is fired from the fort. A procession is formed. It terminates at a place where it takes the form of a fair. The images are put on a throne. Women wave

Chamar and *morchal* around the faces of the images. Horses and riders dance. Camels, bears etc. are seen enjoying. There are fireworks. In fact all the resources of the State are made available to make Gangaur grand affair.

In different States, Gangaur has its different charm. At Bikaner women prepare sweets and distribute them as *Prasad.* They sing songs of the rose which is the call of the amorous lady beckoning her husband home from a distant land. At Jaipur the image of Gauri is taken in procession from the palace gate known as Tripolia to Talkatora (tank). Ghewar is bought and presented to relative and friends. The non-vegetarians eat meats and drink wine on the occasion. At Jodhpur they have the fair of *Lotias.* Girdi-Kot resounds with music and songs. They song describes the descent of the goddess from the ramparts of the fortress to the playgrounds. In Mewar and Hadori, the season is full of poppy blossoms. The maidens are warned by their mothers while collecting flowers to make wreathes for their goddess. At Udaipur, Tod found that Gangaur was celebrated with great eclat. The Rana and their chiefs moved in their boats. *Pakoras* and *Baras* were prepared and distributed. At Nathdwara for seven days on each day the townsfolk wear the colour that their goddess wear. Dozens of dyers work for the purpose free of charge.

From the foregoing account, it is clear that Gangaur symbolises the cultural, social and religious aspirations of Rajasthan.

Teej

Gangaur is a colourful festival and so is Teej. It is celebrated on the third day of the Shravan when the peasants long for the rains to start and quench the thirst of the parched land of Rajasthan. According to Hindu Mythology, it is the day when goddess Parwati was reunited to Lord Shiva after long penance and austerities. It is the day of passionate reunion of husbands and wives. The married ladies are called to their brothers' houses. There they see the dark clouds floating in the vast sky. Showers fall; drops of rains fill their hearts with joy; they start singing songs and swing with their girl friends. There is a lingering longing in their hearts to meet their husbands and to make love.

The husbands also have a passionate urge to reach home after crossing rivers and rivulets and forgetting the difficulties in the way.

Women on the festival day wear green petticoats, red saries and multicoloured bodices. Rainbow coloured saries are gifted by brothers. This agains signifies that besides working for the family reunion, they have to pray to Lord Indra, the god of rain, to bestow his kindness on the people of the land.

Fairs are held on this occasion. Men, women virgins and maidens would join in the fair and sing in chorus. Some maidens would go to meet their lovers.

On this day princes hold *darbars* and confer rewards in the form of money and land upon artists. All the princely States celebrate the Teej with great enthusiasm. The one at Jaipur is famous.

Col. Tod, the colourful chronicler of Rajasthan has described the Teej in a very interesting way. He says: 'On this fortunate occasion a band of three hundred men, women and children, with colours flying, drum bearing, the females taking precedence with brass vessels of water on their heads, and chanting the *Suhailea* (song of joy), entered the town of Kapasan, to revisit their desolate dwellings, and return thanks on their long abandoned altars to Parvati for a happiness they had never contemplated." (*Annals,* Vol. I, pp. 461-62).

Sheetla Mata

In Chaitra when winter passes away and the summer starts, the blood in the veins starts changing with the change of season, Health is affected. Small pox is feared. And so they think it proper not to take hot food. They eat cold meals prepared a day earlier. They worship Sheetla Mata on Krishna Saptmi or Ashtmi. The idol of the Sheetla is bathed with ghee, curd and milk. She is prayed toward the children from pox.

Akha Teej

Akha Teej is celebrated on the third day of Baisakh. The new crop of rice is welcomed. They cook rice and eat it with *Gur.* In the villages they hold fairs and distribute sweets. They offer opium and gur to friends and relatives. They resent if some one whom they offer opium refuses to accept it. This day is considered, auspicious for marriage. Hundreds of marriages are celebrated on this day.

Community marriages are the special feature of this day. Hundreds and thousands of boys and girls are wedded together on this festival day under one *Shamania,* with one feast and one wave of joy sweeping over all the people.

The princes and the aristocracy offer liquid opium in silver and golden bowls. They think it an honour to oblige the visitors with opium drinking.

People are seen moving from house to house, on this day, to beg forgiveness for the mistakes they had committed earlier during the year. The day has great emotional appeal.

Raksha Bandhan or Rakhi

Rakhi is celebrated on the full moon day of Sravana. It was primarily a festival of the Brahmans who went to the courts and tied a silken cord round the wrist of the rulers who thought it their duty to protect the Brahmins in their difficult days. On that particular day, they paid them heavily. Now it is a festival of brothers and sisters and symbolizes the protection of the weak by the strong. Sisters go to their brothers and tie silk cords bejewelled with rubies, pearls and gems. The brothers who receive the *rakhi* are to protect the honour of their sisters. They offer their sisters befitting gifts.

It is said that Karamawati who was the mother of Vikramaditya of Mewar was attacked by Bahadur Shah of Gujarat. It was difficult for her to escape defeat. She thought of a plan to save her honour. She sent a *Rakhi* to Humayun, the Mughal ruler with an appeal to help her. Humayun recognized the worth of the *Rakhi* and she was saved. Since then the Mughals were very much influenced by the *Rakhi.* Akbar and Jahangir had *rakhis* tied round their wrists by their Hindu courtiers, Brahimins and the weak sections of Hindu Society.

Ganesh Chaturthi falls on the fourth

Bhadrapada which generally synchronises with September. It is celebrated in honour of Ganesh, the son of Lord Shiva. Ganesh was the dearest and nearest to Shiva. It is said that once

Lord Shiva wanted to decide upon his heir. He called his three sons including Ganesh and said," Go round the world. The first in this race would be my heir. "Ganesh's brothers started running but Ganesh didn't move. When he saw his brothers approach, he moved thrice round Shiva. He claimed the honour of being the first in the race. When asked how he was first he said, "Lord Shiva is the world. I circled round him thrice. Hence I have three times moved round the world while my brothers have made one round only". Lord Shiva was pleased and gave him the place of honour.

Lord Ganesh is first on every auspicious occasion and he is worshipped first. On this festival day, a clay image of Ganesh is worshipped and every householder visits the temple dedicated to Ganesh. The image and the temple are decorated and *Modak* (a kind of sweet) is offered.

Dussehra

Dussehra is also an important festival of Rajasthan. It is observed on the 10th of the bright half of *Asoja*. It commemorates the victory of Rama over Ravana, the king of Lanka. It is the culmination of the *Navaratri* festival, nine nights which are held in honour of the goddess Durga.

The festivities start from *Sthapana*. Buffaloes and goats are sacrificed at the shrine of Durga who is worshipped in the forms of *Rudrani, Mahakali* and *Chandika*. For all the nine days *Saptsati* a religious book of seven hundred verses is red. On the first day Durga's image is installed and *Jowar* or barley is sown and worshipped. On the eighth day nine virgin girls are worshipped. On the ninth day offerings are made to fire and feasting and merry making are there.

On the 10th day, Dussehra is celebrated. In a big maidan, a huge paper Ravana stands. The Ram Leela is organised. Hundreds and thousands of people gather to see the killing of Ravana by Rama. Rama throws an arrow on Ravana and Ravana is killed. Just at that time the Paper Ravana is burnt.

During the medieval period, the Rajas and Maharajas participated in Dussehra. They rode on their elephants. They performed worship assisted by their priests. There was a procession of joyous and enthusiastic crowd. Fire works and illumination closed the scene. The Rajputs worship their swords.

Sharad Purnima

Sharad Purnima is celebrated on the full moon day of Asoja. Houses and apartments are decorated with white objects matching the moon-lit night. Special dishes of rice and milk are prepared and are hung to receive the moon beams which turn them into Honey and Mannedew.

Diwali

As elsewhere in India, Diwali, Holi and Dussehra are celebrated in Rajasthan also with great joy and merriment. Diwali is celebrated not only on Kartik Amavasya but it is a big link in a chain of festivals before and after. It is preceded by Dhan Teras and Roop Chaudas and followed by Goverdhan Pooja or Annakoot and Bhaiya Dooj. The real initiation of Diwali begins on Dhan Teras, the thirteenth day of the Krishna Paksha. Metal utensils are rubbed, and washed clean; earthen pots are replaced by new ones. New metal pots are bought, jewellery also is cleaned and washed. Houses are beautifully and artistically decorated. Roofs, walls, surfaces and courtyard are washed and painted. Besides the most distinctive feature of this day is 'Mehandi Mandana, designed with Hirmich, or the reddish powder stone by women folk. There is particular name attributed to each of them, namely Satiya, Khooni ka chowk, Paglya etc.'

Dhan Teras is followed by *Roop Chaudas*. This is the day for personal cleanliness. They bathe and clean their bodies and apply *uptan* or *Preethi* made of barley flour, sesamum oil, turmeric and scents. This *uptan* is rubbed on the bodies before bath. After the bath the women folk decorate their hands and feet with beautifully designed patterns of Mehandi. They put on new clothes and ornaments. They worship the goddess of youth and beauty. They worship *Dharam Raj*. Dogs who are the incarnations of Dharam Raj are wellfed. Deepaks are lighted on road crossings. This day is called *Kukuur* Diwali.

Next day comes Diwali. Diwali is the corruption of the word Dipavali which means row of lights or Dipotsava, festival of lights. People worship the goddess Lakshmi (the goddess of Wealth). They offer sweets and salutations to their near and dear ones. They go to meet them and enjoy.

The festival has a special significance for the people. It is an auspicious day for the installation ceremony of business. The Vaish community spends lavishly on this day. Businessmen start their fresh ledgers and accounts on this day and write Shri Maha Lakshmiji on the first page of the accounts book. Children celebrate the day with crackers and fire works. Some of the men gamble on this day.

The States of Rajasthan used to spend a lot on the celebration of this day. In Kotah alone in the 18th century, six maunds of oil costing Rs. 21 and a heap of cotton costing 26 takkas were provided in the budget of the State for illumination. On this day fireworks termed as *Mehtaba,* Chhachhundara, bhadaka or Patakha were brought from Mehtaba-Khana.

The next day of the Diwali is Goverdhan puja or Annakoot. It is reminiscent of Krishna cult. On this day cows and bullocks are respected. They are fed. Their horns are painted red and their foreheads are dyed with Mehandi. Yoking is forbidden. At Nathdwara, in Rajasthan, this day has a special charm. A huge number of devotees from all over the State gather there. They make offering to the god of animals. They are distributed among the devotees. There are heaps of cooked rice. They are looted by the Bhils and others. The Bhils send gift of this Mahaprasad to their relatives and friends.

The last day of this festival is Bhaiya Dooj. It is the day of brothers and sisters. The sisters apply Tilak on the foreheads of their brothers and give them sweets to eat. Brothers pledge to protect their sisters and offer them gifts in the form of money and saries.

Sankranti

Sankranti falls in Magha. On this day charitable gifts are given to the Brahmins and religious men. They make preparations of sugar and gur mixed with *til.* The young and old assemble in an open field, play at ball and enjoy fun. They make themselves merry.

Vasant Panchmi

Vasant Panchmi falls on the fifth day of the bright-half of Magha. Earlier it was a day of discussion of religious matters by the learned Brahmins. But now people worship Saraswati. Maidens wear flowers, paste sandal wood, sing in chorus and put on yellow robes.

Holi

It is observed on the full Moon day of Phalguna. *Holi is the gayest* festival of Rajasthan and most popular. Rajasthan assumes a gala-day atmosphere for about a week. Young and old, men and women, boys and girls, the poor and the rich participate in merry making. They feel no distinction of caste and creed. They freely mix, play pranks, throw coloured water through *pichkaris* (Pipes); they also throw coloured powder on this occasion, burn doors of straw, straw wood and anything they could lay their hands on. They drink and dance and sing. Sometimes there is rioting and disorder.

Holi is celebrated with great joy at Jodhpur. Tubs of coloured water are placed in the courtyard of the Maharaja. The nobles visit the Maharaja and enjoy the throwing of water. A big feast follows this colour throwing.

In the *zenana* where only ladies are present, they smear faces with colours, throw colour, rub gulal (coloured powder), dance, sing and drink. It is a free day for all.

Then a Holi *Darbar* is held. The officers and Nobles present *Nazar* to the ruler and are rewarded.

On the third day a dancing party is arranged. There are clowns, drunken men and women singing and dancing phallic songs. They pay homage to the Maharaja and are heavily rewarded.

JAIN FESTIVALS

Paryusana

It is the holiest festival of the Jains. It falls in the month of Bhadrapada and is celebrated for eight days. People are required to visit the temples of Jain gods. Every one, young as well as old, is required to fast on the last day of the festival which is called Samvatsarika. On this day they go on soliciting forgiveness for their acts of omissions and commissions committed in the last year.

Ashtalika

This festival begins on the third day of the dark half of *Chaitra* and lasts till the tenth of the same month. It lasts for eight days. *Rites* of bathing and worshipping are performed by different Jain communities.

Pancha Katyanika

This is a very holy festival with the ceremonies of the conception, birth, initiation, enlightenment and the final deliverance of Mahavir.

Rathyatra

The Rathyatra is also called Gujarijatra. The statue of *Arhat* is borne in procession. It appears that this sort of Yatra was to popularize Jainism.

Dipotsava

It is celebrated to commemorate the light that Lord Mahavir possessed. It began to be celebrated after his death.

MUSLIM FESTIVALS

Of the Muslims festivals, Muharrama, Id-i-Milad, Shab-i-Barat, Id-ul-Fitr, Id-ul-Zuha and Bara Wafat are important.

Muharrama is the Muslim month of mourning. It is concluded with a procession of *tazias,* assemblies and meetings, mourning and distribution of charities.

Id-i-Milad is celebrated as Prophet's Nativity day on the 11th of Rabi-ul-Awwal. They hold it with great solemnity rejoicings and festivities.

Shab-i-Barat—It is celebrated in honour of the Prophet's ascent to heaven in the night of the 14th. On this day the Muslims decorate their mosques and houses and children play with fireworks.

Id-ul-Fitr—It is the festival on the day when the Ramzan fast is broken. They go in groups for Jama Masjid for Id-day Prayers. Friends and relatives meet. Delicacies are offered. Meat preparations and sweet dishes of *Simai* (Flour bars) are prepared.

They are heard saying, Id Ka Din Hai Galai Aaj to Mil-le-Zalim. Rasmai Duniya bhi Hai, Maoka bhi Hai Dastur bhi Hai.'

Id-ul Zuha—It is also called Bakrid. It falls on the tenth of Zul Hijja. It is celebrated with the sacrifice of goats and sheep and cows and camels. Meat is distributed.

Bara Wafat—It is observed in the month of Rabi-ul-Awwal in honour of the prophet's birth and death.

The Hindu, Jain and Muslim festivals have great importance in the cultural life of Rajasthan. They give an opportunity for social intercourse, cater for the religious emotions of the people and work as stimulating factors for the cultural life. In spite of the fact that Rajasthan has suffered a lot through incessant fights, droughts and famines, these festivals have continued to give life and colour to the people of the State.

12

Industries and Handicrafts

I

Rajasthan has given a lot of industrial magnates to the British India but is itself lacking in industries. Rulers do not like to get established industries in their State. Having few facilities of water, power, transportation and communication and finding no encouragement from the Rulers the enterprising persons establish industries in different provinces *e.g.* Bombay, Bengal, Bihar etc. In Rajasthan the main big industry is that of Textiles.

In 1931 the number of earners and working dependents in different industries were as follows:

Textiles	1,69,583
Wood	61,228
Metals	24,987
Ceramics	67,980
Chemical products	36,373
Food industries	23,121
Dress and Toilets	1,66,511
Building industries	56,941
Hides, Skins etc.	43,103
Miscellaneous	81,640

Before the starting of Railways, motor cars etc. there was great problem, of transport and so it was very difficult to bring goods of daily use *e.g.* food, cloth, utensils etc. from distant places. At that time the main means of transport was camels in the desert area and carts driven by bullocks in the plains. And so the people were keen to produce goods of their needs locally. Home woven cloth was widely used before the import of mill made textiles. Some places become famous for their products. The following is a list of local industries that are known to have flourished at one time or another in various States—

Bharatpur:—Fly whisks and fans of ivory and sandal wood.
Bikaner.—Woollen fabrics, carp etc, and leather vessels of camel hide.
Jaipur:—Dyed and stamped cotton cloth, gold enamel work, felt rugs, lacquer work and stone and marble carving.
Jaisalmer:—Blankets of sheep wool, bags of goat and camel hair and stone cups and platters.
Mewar:—Swords, daggers, cotton clothes printed in gold and silver and leather jars.
Jodhpur:—Weaving, brass and ivory work, lacquer and marble toys, felt rugs saddles and bridles, camel trapping and millstones.
Kishangarh:—Black mineral paint, chintzes coloured cloth and vessels made from Khas Khas grass.
Kotah.—Muslins, silver table ornaments embroidered elephant and horse trappings and inland work on ivory.
Partapgarh:—Metal filigree on glass.
Shahpura:—Weaving and stamping.
Sirohi:—Swords, daggers, spears, knives and bows.
Tonk:—Cotton weaving, felt rugs, saddle cloth, musical instruments and pen cases carved in wood and inlaid with ivory.

The present condition of the different local industries is as below:

Arms

The manufacture of swords, daggars, spears, knives etc. was once a throwing industry in many States of Rajasthan. Due to foreign competition and the increasing demand for modern fire arms, this industry is not flourishing. In Mewar there is still a good production of arms due to constant demand from the tourists.

Dyeing and Colour Printing

Dyeing and printing by means of stamps on various kinds of cloth are still to be found in Barmer, Piper (Jodhpur), Sanganer (Jaipur), and Shahpura. Of these the best known is the Muslin and calico printing in Sanganer. The cheap foreign imitations have deprived this well known industry of its former prosperity. In Shahpura the finished article is known in the form of chair covers and curtains. Dyed and stamped cloth is in demand for floor cloth and women, skirts. The mill made products have had an unfavourable effect on this industry. Another form of this industry is tying and dyeing on silk and cotton and is found in Jodhpur and Jaipur cities and parts of Kotah. The finished articles *viz.* shawls, saries, scaves etc. are in great demand.

Felt

It is made up in the form of rugs and hoods in Tonk and parts of Jaipur and Jodhpur State.

Goat and Camel Hair

Bags and sacks made from goat and camel hair are produced in the rural areas of Jodhpur and Jaisalmer by Bhils, Jatiyas, Raigars and Bhambis. They were at one time in great demand for carrying grain on camels but the machine made gunny bags are now so common all over the country is responsible for the decline of this industry. Camel hair carpets were made in Jodhpur State by Jatiyas and Bhambhis for local use. This industry is now on the decline as cotton carpets or *Durries* are available at low prices.

Leather Work

Vessels of camel hide, after ornamented in the outside are a product, peculiar to Bikaner State. This industry is a rural one subsidiary to agriculture and is controlled by the Dabgar caste. The demand for these vessels is now not more than local through some speciness find their way into the hands of the tourists. Jars made of leather are also prepared by Dabgars in parts of Mewar State but tin vessels from outside are ousting the leather ones and the industry is rapidly diminishing.

Metal filignee on Glass

This industry is confined to Partapgarh town and is a secret in the hands of a few families. The work is usually done in gold on blue or green glass and the appearance of the finished article is a fretwork of gold let into the glass.

Saddlery

At one time the manufacture of saddles was a prosperous industry in parts of Jodhpur State but owing to outside competition and the deminished use of the horse as a means of conveyance, the industry is now practically defunct. Embroidered trappings for elephants and horses were formerly produced in Kotah State but the industry is now said to have died out.

Stamping on Cloth in Gold and Silver

This was once a prosperous industry in Jaipur City and in some towns of Mewar. It is languishing in Jaipur for want of a market but is flourishing in Mewar.

Stone

Utensils *e.g.* cups and plates are made in Jaisalmer town and are liked much by the tourists. Their exportation as an economic preparation. Mill stones are made in parts of Jodhpur State. This industry is not prospering owing to the advert of oil and electric engines for grinding purposes. Carving in stone is still a prosperous industry in Jaipur and purchasers are readily found in all part of India. In Jaipur this carving takes the form of busts and images of gods, goddesses etc. With proper organisation and capital the industry could flourish to a greater extent than it does at present.

Weaving

Reza or homespun cotton weaving is carried on in most parts of the country but mill made cloth has largely supplanted it as an article for wear by men. Fine quality of cotton weaving is done in Tonk State but it only satisfies local needs and is gradually disappearing on account of foreign competition. *Chokhana* and Doria weaving is carried on in Kotah and although finished articles find their way to other parts of India, foreign competition is responsible for the declining state of this industry. Weaving in wool and the production of woollen blankets known as *lohis* was once a thriving industry in parts of Jodhpur, Bikaner and Jaipur States and was carried out by Bhambhis, Raigars, Chamars, Khatiks and Kolis. Although there is still a moderate local demand for these articles, mill made blankets are gradually supplanting them.

There are certain manufactures which more strictly come with in the category of Arts *e.g* articles of Jewellery, brass work, toys, lacquer etc. The economic condition of these fluctuates, an important factor being the demand from tourists etc.

Shopping in the bazars of Rajasthan is like going for a treasure hunt. The bazars are flooded with antiques and are the storehouse of traditional art and craft. Hereditary craftsmen and skilled workers have kept alive the traditions of Rajasthan in textiles, Jewellery, metal work, marble, ivory and sandalwood earring, pottery, lacquer work etc. They have given to Rajasthan quaint and exotic products that find a greater market not only in other States of India but also in foreign countries. The modern industrial revolution has done a great harm to handiwork yet some of the families are carrying on the work for the love of work and money.

Some important towns and cities of Rajasthan have specialised in one thing or the other. Jaipur is famous for dyeing and printing of cloth, for studding the gold ornaments and for making the marble images. Bharatpur makes *Chanwar* (hairfans) to frighten away the flies. It is also known for ivory work and for making fans out of sandalwood.

In Bikaner they make woollen blankets and carpets and also big kuppas of the camel skin. The craftsmen of Jaisalmer are expert in making the blankets from wool, bags from the hair of camels and goats. They also make cups and dishes from stones. Kishangarh is famous for prints in cloth, for dyeing and also for making fans from grass called 'Khas Khas.' In Kota, they work on muslin and make Doriya cloth. They prepare beautiful pots of silver, do ivory work and are expert in making the saddles for horses and elephants. Marwar specializes itself in making *'Chunri.'* and 'Bandez,' dyeing and printing of cloth, knitting, and gold and silver work on cloth, shoe-making, woollen blankets, ivory and marble toys, metal pots, grinding stones, *badlas* (water vessels) and sweets. In Mewar, they are expert in making daggers and swords, in doing gold printing work on cloth. They make beautiful woollen toys. Shahpura is known for dyeing and printing and knitting. Sirohi is famous for making swords, arrows, bows, spears and other weapons of war. Tonk specializes in knitting and making musical instruments *viz.* Sitar, Sarangi, Tabla etc. and also in doing ivory work.

A tourist in Rajasthan would be much helped by the information given above but he would be all the more pleased to know about the handicrafts in general.

Textiles

Most of the cities in Rajasthan are occupied with dyeing and block printing. Dyeing is influenced by the nature of the rays of the sun in a particular region and also by the chemical properties of the water of the river nearby or the pool water which is used for the purpose. Therefore every city has its own characteristic dye colours. At Sanganer in Jaipur, the main colour is orange red shade which is used with yellow, blue and black. At Bagru and many other places besides Banner and Sanganer, the art of dyeing and block printing has achieved great success. The Muslims who have specialised in this art are the most creative artists. Their art is known as tie and dye or Bundhni. The cloth is tied tightly by thread into knots and dipped repeatedly into the dye. When it is dried and unravelled, each set of knots forms a separate intricate pattern. The variation is known as Laharia. Most interesting and charming effects are produced. Novelty is introduced; this is pleasing to the sight and it fetches a handsome amount of money.

Marble Carvings

The people of Makrana where marble is found in abundance make carvings on the stone and draw matchless designs. They make beautiful and lively statutes and images out of the stones. The images of gods and goddesses, men and animals are prized very high not only in India but outside India.

Ivory and Sandalwood Carvings

In Marwar and Mewar the art of carving on sandal wood and ivory has reached its zenith. They make beautiful figures of divine beings and birds and beasts out of ivory and sandal wood. The lovers of chess buy the chessmen which are carved in a variety of beautiful and charming designs.

Metal Work

The people of Rajasthan work on metal and make beautiful pots and pans, vases and salves, lamp stands, badlas, birds and beasts, human beings and gods. A bold engraved floral decoration stands out against the background of lacquered leaves and flowers. Souvenir peacocks, camels jewellery items, ashtrays feature enamel work on brass and silver. Many types and styles of fretwork lamp and shades are made to decorate and drawing rooms. After seeing these objects who would not like to have at least a few of them for his drawing room decoration.

Gem Work

Gem work has been prized most by Indians since ancient days. The people of Jaipur show their skill in cutting and polishing the gems. Beautiful and lovely prices of emeralds, sapphire, ruby, topaz and garnet are studded in rings, necklaces and ear rings of the women to look more captivating and charming to win our hearts.

Jewellery Work

Besides the cutting and polishing of gems the craftsmen fashion ornaments and jewellery most attractively. They make beautiful necklaces set with diamonds and other precious stones.

They also design ear-rings and rings and other gold and silver Jewellery. Silver Jewellery can be chunky and engraved. They are set with stones. Mirrored Kundan work is their speciality. They have won fame in doing delicately coloured enamel inlay work, in gold and silver. The Jewellery thus made has become a craze with the people of India.

Pottery

Rajasthan offers a variety of pottery designs. In Jaipur they make pots with a mixture of white and blue tiles. Peculiar variety of vases, plates, jugs and jars are made with delightful floral and geometrical designs and patterns. Bikaner, Alwar and Kota have their characteristic pottery styles. In Bikaner gold lacquered pottery coated with many layers of lacquer is famous. Alwar pottery is paper thin. It is called Kazag. Kota is famous for painted pottery.

Lacquer Work

Jodhpur and Jaipur specialize in Shellac bangles while Udaipur makes lacquered furniture and toys.

Besides the above mentioned handicrafts, Rajasthan multi-coloured woollen shawls, wooden horses from Pokaran, paintings from Nathdwara and Phad paintings from Shahpura and Bhilwara are an attraction to the people of India and abroad.

The economic and cultural development of a region depends much on the network of transport facilities and means of communication. The railways, roads etc. help in the mobility of men and material and posts and telegraphs help in the cultural development. This is all lacking in Rajasthan. There are no good, all weather roads. Hilly area and sand dunes are a hindrance in the movement. There are a few posts and telegraph offices. Most of these are used for Government Departments and offices.

Rajasthan is served mostly by metre gauge and a few towns by broad gauge of railways. Most of it is controlled by B.B. & C.I. and G.I.P. Railways, fully managed by the British interests. The broad guage railway runs from Ratlam to Delhi *via* Kota, Sawai Madhopur, Hindon etc. and from Gwalior to Agra *via* Dholpur. The metre gauge runs from Abu Road to Delhi *via*

Ajmer, Jaipur, Bandi-Kui and Alwar. Another branch line runs from Ajmer to Ratlam *via* Chittorgarh. Some of the States have their own railway lines. Such States are Jodhpur, Bikaner, Jaipur, Udaipur and Dholpur, Jodhpur Railway's one-third mileage covers Sind also. The total length of railways is 2095 miles. There are no railway lines in Jaisalmer, Partapgarh, Doongarpur and Banswara States.[1]

The railway lines have been of great help in times of famines by transporting grains and fodder. They maintain the supply and due to it prices of commodities cannot go high. They also help in increased trade and establishment of industries.

There is a great dearth of roads in Rajasthan. Mostly roads run parallel to railway lines. The main Grand Trunk Road is from Delhi to Ahmedabad *via* Alwar, Jaipur, Ajmer, Kishangarh, Pali and Sirohi. Another important road is from Ajmer to Neemach cantonment. The total metalled roads in mileage are—485, 300, 260, 170, 135 and 112 in Jaipur, Jodhpur, Kota, Alwar, Udaipur and Bharatpur States respectively. Besides these there are several roads in the different States but these are in the surroundings of the State capitals. Even the important towns or district head-quarters of each State are not connected by the roads. There are a few gravelled roads.[2]

REFERENCES

1. Now Rajasthan has a net work of 6,227.5 Kilometres of railways—most of it under metre gauge. Now Banswara only has not been covered by the railways. There are three railways only—Northern, Western and Central. The Western having the largest share.
2. Rajasthan is now having 27,006 Kms of surfaced roads, 10,631 Kms. of unsurfaced roads. These figures not include the National Highway which cover 2,110 Kms. Most of these roads (60 per cent) are in the East of the Aravalli Hills, which covers 37 per cent of the area of the State. The number of vehicles at the end of 1979 was 2,63,183. Of these the maximum were motor cycles, auto cycles, scooters etc. There are 42,866 tractors also. The public transport system, by road, on specific routes was nationalised in October 1964 when Rajasthan State Road Transport Corporation in its initial form was established. The Corporation has a fleet of 2,081 vehicles covering 13,581 km. of nationalised route at the end of March 1979. The Corporation is providing regular service both day and night to the travelling public.

Now there are good aerodromes at Jaipur, Jodhpur; Udaipur and Kota and there is regular air service from Delhi to Ahmedabad *via* Jaipur, Jodhpur and Udaipur. There is a great demand for air services to Kota and Mount Abu.

There are 12,091 post offices and 725 telegraph offices. There were 390 telephone exchanges and 48 public call officers by the end of 1979. On an average there is one post office in an area of 37.6 Sq.Km.

13

Language and Literary Activities

I

Rajasthan is a predominantly Rajasthani speaking State. About 87 per cent of the population speak Rajasthani and its allied local dialects. In 1931 census 1,03,41,970 had Rajasthani as their mother tongue. In Rajasthani we include (1) Marwari spoken in Marwar, Bikaner, Jaisalmer, Mewar, Sirohi, Shahpura and Shekhawati of Jaipur State; (2) Dhundari is spoken in central and southern Jaipur State. Bundi, Kotah, Tonk and Kishangarh States; (3) Mewati is confined to Alwar, northern Bharatpur, and north east portion of Jaipur; (4) Malvi is spoken in Kota, Jhalawar and Partapgarh States; and (5) Bhili is spoken in the Aravalli range and its off shoots, from the south western corner of Ajmer-Merwara to the border of Gujarat.

In Marwari, they include Mewati, Godwari, Thali, Bikaneri Shekhawati, Bagri, Marwari, Dhundhari, Marwari, Gujarati and Marwari-Sindhi dialects. In Dhundari dialects Jaipuri, Ajmeri, Kishangarhi and Hadoti are included, Mewati includes Rathi and Ahirwati dialects and Malvi includes Sindhwas. Bhili is also called Bhilodi and includes Vagdi spoken in Banswara and Dungarpur States. Western Hindi is spoken by 15 per cent of the population. Looking to these figures it is very necessary to give education to children of Rajasthan in Rajasthani.

According to the Linguistic Survey, the number of the speakers in various sub-languages was as follows:

Marwari	56,63,680
Jaipuri (Dhundari)	27,07,000
Mewati	8,55,654
Malvi	1,91,534
Bhili	9,27,800
Western Hindi	161,19,419
Total	1,19,65,087

The language of Rajasthan is Rajasthani. It has seven main divisions, *viz.* Marwari, Dhundhari, Hadoti, Mewati, Bagri, Mewati and Brijbhasha. Although it has over 100 dialects, yet they all merge into the seven main divisions given above. Marwari is spoken in Marwar (Jodhpur State), Bikaner and Jaisalmer, Hadoti in Bundi, Kota, Shahpura and Jhalawar; Dhundhari in Jaipur; Mewati in Alwa Mewati in Mewar (Udaipur State); Brijbhasha in Bharatpur, Dholpur and Karauli and Bagri in Sirohi, Banswara, Dungarpur and Pratapgarh. Bagri is the dialect of the Bhils and resembles the Gujarati language. There is no much difference between these dialects and people belonging to one State can understand the dialect of the other without much difficulty.

Sanskrit was formerly the official language of the province which corrupted into *Prakrit*. The *Prakrit* was the common language of the people. The *Prakrit* literature of Rajasthan is written in the Dingal Language, which is a further corruption of *Prakrit*. It is in this language that the ancient literature of the poetical (Bardic) classes of Rajasthan, such as Bhat, Charan, Sewag (Bhojak Shakdwipi), Motisar, Dholi (Damami) etc. is found from the 10th century onwards. This word 'Dingal' is a compound of the two words 'Ding' and 'Gal', meaning high pitched dialect, for the poet of this language recite their poetry in a high voice. The Brijbhasha, on the contrary, is very mellow and soft and is, therefore, styled as "Pingal" (maimed and crippled) in Rajasthan. The late Kaviraja Muraridan has interpreted the word "Dingal" to mean an undressed stone or a lump of clay. Corrupted words from several languages such as Gujarati, Marathi, Maghdhi, Sindhi, Brijbhasha, Sanskrit, Persian, Arabi etc. are included in the Dinghal language. The words are sometimes so corrupted that they cannot easily be traced in the original form *viz:*—

In Sanskrit	*In Dingal*
Muktaphal	Motahal
Yudhistra	Jujthal
Dhruvbhatt	Dhuhar
Sriharsh	Siha or Sihar
Hasathbal	Hathal
Albhatt	Alat

How much is the change? Hard consonants such as t, th, D, dh, na, and la, are predominantly used in this language. So t letter S (स) is invariably spelt as ha (ह) vowels such as RI, Rih, Lri a, ae, au, are never used. Sh, Sh, or S is pronounced as S.

The Rajasthani language is sweet both in hearing and speaking and we find an air of culture in it. Some of the provers of this language are given below to show that being in a abridged form, how sweet and educative they are:—

1. *Ani Chuka Bisa Ho:*—A moment once lost is lost for ever.
2. *Kal Sun Hove So Bal Sun Nahin Hove:*—Tact prevails where strength fails. (Policy goes beyond strength).
3. *Damri ri dokri ne takko Sir mundwai ro:*—A penny woi the chair, a pound its repair.
4. *Kothe howai Jiko hote ai revsi:*—Speech is the picutre of the mind. (What is in the mind will be on the lips).
5. *Bina ronyan man hi bobo nahin de:*—A close mouth catches no files. (Spare to speak, spare to speed).
6. *Gugaryan ra gothiya ne khay pine uthya:*—When money is lacking friends will be packing.
7. *Andhere men tandure Ramdeoji bajawai*—God guides the blind.
8. *Aj amen ne kal taman*—Today me, tomorrow thee.
9. *Ap apre ghar men sara Thakar hae*—Every one is lord in his own house.
10. *Utawala so bawla*—A rash man is no better than a mad man.
11. *Ek var thagayin sains budhi awe*—Once cheated ever watch.
12. *Occhi ojri men bat nahin pachsi*—A little pot is soon hot.
13. *Kumbhar kumbari sun bas nahin awai jarai gadheri ra kan*

khainche—Since the potter dare not pull his wife's ear, he pulls the donkey's.

14. *Andhan men kano Rao*—An one-eyed man is the chief among the blind.

15. *Karola so pawole nc bavola so lunola*—You will be done to, as you will do, and as you will so shall you reap.

16. *Kal batawan sun kar batawano batto howai*—Deeds are better than words.

17. *Khad Khinsi Jinai kuo tayar*—One who digs a pit for others finds a trap ready for himself.

18. *Gkar men howai nana to bind parnije kana*—A bride will not object to marry a one-eyed man so long as he is rich.

19. *Chuttar nai samjarvno soro ne murakh ne marno soro*—A nod for the wise, a rod for the fool.

20. *Chhotai mundai moti bat*—Small mouth, big talk.

21. *Thotho chino baje gano*—An empty vessel makes much noise.

22. *Dupti dekhne pag pasaro*—Cut your coat according to your cloth.

23. *Pet papi hai*—*The* stomach teaches all arts.

24. *Bina man ka pawna ghee ghahnn kai tel*—Uninvited guests seldom meet welcome.

25. *Jinri lathi unri bhens*—The man with the stick can make the buffalo leave his way (Might is right).

26. *Sanch nai kadai ne lage anch*—Truth seeks no hiding corner.

Hindusthani or Khari-boli is used in cities, Urdu words are mostly used in Judicial courts. Once it was much respected and was being used as the language of the Moghul courts. The market value of knowledge of different language is appraised in Rajasthan as follows:—

> *Agar magar ke sôle ane, ikrham tikrham barah,*
> *Athe kathe ke ath hij ane, sunsa paisa char.*

i.e. Urdu (formerly official language) is worth sixteen annas Marathi, twelve; Marwai, eight annas; while Gujarati is hard worth four pice. "Now in many States Hindi has taken the place of Court Language."

II

Brahmi was the earliest script of Rajasthan which was later substituted by the Gupta Script and subsequently by the Kuti script. The present day Deonagri script used in Rajasthan is derivation of the *Kutil* script. The Marwari, of course, is an exception. No Matras or the signs of vowels are used in writing. It is often difficult for one to read his own hand-writing after a short while. Sometimes quite a different meaning is understood than the one intended by the writer. Mahajan Mudai characters (without *Mantras)* are the most tedious to understand.

Ill

The literature of Rajasthan can be divided into three categories:

(1) Sanskrit and Prakrit Literature
(2) Rajasthani Literature
(3) Hindi Literature

The Sanskrit Literature in Rajasthan flourished under the patronage of Jain Sadhus and the court. The Prakrit Literature was produced by the Jains alone.

The first great work in Sanskrit was produced by the poet Magh of Bhinmal in the eighth century. It was entitled *"Shishupal Vadh"* (the murder of Shishupal) Hari Bhadra Suri of Chittor wrote in Sanskrit as well as in Prakrit. His *'Samar Ichchha'* is a well known work written in a simple and interesting manner Uddhotan Suri one of the disciples of Haribhadra wrote *'Kubali Mala Katha'* partly in Prakrit and partly in Apbhransh in 779 A.D. In 906 A.D. Sidha Rishi produced 'Upmiti Bhava Prapancha Katha. Vigyarah Raj Chauhan IV of Ajmer wrote a drama called *'Harkaili'*; one of the poets of his court; named Somadeva produced another drama. 'Lalit Vigyarah Raj.' Jayanak who was a poet in the court of Prithvi Raj Chauhan III wrote *'Prithvi Raj Vijay'* (The Conquest by Prithvi Raj).

The Jain Saints and Sadhus and literary men contributed a lot in Sanskrit and Prakrit. Some of them are Ballabh Sur, Jindatta Sur, Jin Chandra Sur. Megh Vijay in 1760 produced

'Sadhana'. Maharana Kumbha wrote a learned treatise on 'Jai Deva's', *'Geet Govind'* and a scholarly book *'Sangeet Raj'* on musicology.

Brij Sen Sur was the first to produce a great Rajasthani poem 'Bharateshwar Bahubali Gora.' Then in 1185, Shalibhadra Sur gave to the people of Rajasthan his first book *'Bharat Bahubala Raas.'* This poem was recited along with dance. Later followed a number of Jain poets who wrote *'Raas'* and *Phaag'* the songs of 'Spring.' Tine Phaag are love songs with a background of the spring. Jin Padam Suri in 1330 A.D, wrote 'Salibhadra Phaag' and Soma Sunder gave us his 'Nemi Nath Navras Phag' in 1428 A.D.

In the Epic period, the most famous work *'Prithvi Raj Raso'* was written by Chand Bardai. Chand Bardai was the court poet during the reign of the last Hindu ruler, Prithvi Raj Chauhan. His poem has gained immense popularity. It describes the life and adventures of Prithvi Raj. It is called the *'Mahabharata'* of Rajasthan. It was followed by a number of poetic treatises *'Raso'*—*Bisaldeo Raso* was written by Narpat Nalha; *Rana Raso* by Dayal Das, *Rai Raso* by Dighvadia, *Sagat Singh Raso* by Girdhar Ashiya, *Khuman Raso* by Daulat Vijay etc. Many other poems are extant and all of them tell us of the contemporary age. Padam Nath wrote *'Kanadhdeo Prabandh'* and similarly Dhadi Bahadur wrote *'Virmayana' Ramnal Chhand* was written by Shridhar and *'Achaldas Ri Bachnika'* by Shivadas.

In the sixteenth century Rajasthan was pervaded by the Bhakti movement. Poets and singers were writing verses expressing their love for and devotion to their Lord. Mira Bai sang her verses in Rajasthani in her sweet melodious voice. They went straight to the heart of the people and travelled from Rajasthan to the other States of India. Similarly Chandra Sakhi, Bakhtawar, Dadu Dayal, Sunder Das and Raidas wrote and sang their verses in Rajasthani and appealed to the heart and mind of the people.

The Rajiya verses of Kripa Ram, and also the Bhairya, Jaithwa, Kisania and Nagji verses are very popular in Rajasthan. The Song-dance dramas called Khayals are enacted by the Bhats. The most important and popular of them are *'Jinmata Ro Geet'* and *'Doongji Jawaharji Ro Geet.'* The sweet and melodious and rhythmic verses of these songs are heart captivating and can be matched with the songs of the literatures of the world.

Not only poetry but also prose developed in Rajasthan. The Jain Sadhus used prose to preach religion. One of the most popular prose works of this kind is *'Prithvi Chandra Charitra'* by Manak Chandra. Prose sometimes was intermixed with poetry. *'Achaldas Ri Bachnika'* of Shivadas, is a good example of this kind of poetic prose, which is an amalgam of verse and prose pieces.

Later prose developed much. History, biography, and love stories were written in prose. The historical prose was written in *'Baat Aur Khayat.'* In *'Muhta Nainsi Ri Khayat,'* much light has been thrown on the life and character of the rulers of Saurashtra and Rajasthan. There are some other important Khayats *viz: Dayal Das Ri Khayat, Mundiad Ri Khayat,* Some *'Baats'* are also well known. For example *Bija Soratha Ri Baat, Achaldas Khichi Ri Baat, Chand Kunwar Ri Baat* etc.

There are many more historical documents which toll us of the heroic deads of the people of Rajasthan and also acquaint us with the social, economic and political condition of the contemporary period. The *'Vansh Bhaskar'* written by Surajmal of Bundi is the most voluminous document. It consists of two thousand pages written partly in Pingal and partly in Rajasthani prose. The second work of Surajmal is *'Sal Sai'* consisting of seven hundred couplets singing the history of the period.

Some of the writers of history are Shyamaldas Gauri Shanker, Hirachand Ojha who have written *'Vir Vinod'* and *'Rajputana Ka Itihas'* and *'Prachin Lipi mala,'* in Hindi. *Maharana Kumbha* and *Maharana Sanga* were written in English by Har Vilas Sharda. They are the monuments of history of Rajasthan.

With the advent of the British in Rajasthan, Rajasthani started falling on evil days. The Agents of the British imported non-Rajasthani people to help them in the administration. These people were expert in Persian and so they laid emphasis or Persian. Rajasthani suffered a great loss. They made a change it the medium of instruction and in the language of the court Rajasthani was no longer recognized. Persian or Persian mixed with Hindi came into vogue in administration and in court: Rajasthani was replaced by Hindi. This deteriorating condition of Rajasthani was not liked by many a lover of Rajasthani. With the rise in political and National awakening, the people of Rajasthan revived their love and enthusiasm for Rajasthani. Ram Karan Asopa, Gulab Chand Nagori, Surya Karan Pareek, Narottam Swami and many others raised their standard for Rajasthani. Ram Karan Asopa wrote a book on Rajasthani. Grammar and also on Modern Rajasthani diction and style. He prepared a Rajasthani dictionary also. Dr. Tessitorie of Italy wrote essays on the grammar of Western Rajasthani. Morardan prepared a Rajasthani Dictionary based on the style and diction of Amar Kosh. Narotam Swami gave his best to Rajasthani language and literature.

In modern Rajasthani poetry Barath Keshri Singh's name stands prominent. He wrote songs to inspire and awaken national feeling for patriotism. Umar Dan Lalas also wrote beautiful poems. His poem *'Chhapna Ro Chhand'* is a beautiful and pathetic and heart rending description of the famine and drought of VS. 1956. Maharaj Chutur Singh of Mewar sang the songs of devotion and separation. His *'Nari'* and *'Marron'* and *'Janron'* are very popular.

At present the Rajasthani literatures are working on folk literature. They are collecting and editing, folk tales, folk songs, proverbs and sayings and humorous and brilliant conversations.

There have been researches on Rajasthani literature and language but they are too meagre to establish any great claim for Rajasthani. In fact, the people of Rajasthan should be taught through the medium of Rajasthani and they should not rest satisfied till Rajasthani was accepted as the court language. If this is done, Rajasthan will progress by leaps and bounds.

IV

Rajasthan which has been known for its warriors, gallants and the clash of steel with steel of its valiant and chivalrous Rajputs had bequeathed to us a rich artistic heritage. Indian culture has become richer, it would have been poorest without the cultural legacy of Rajasthan. The grand and magnificent palaces and temples with their huge domes and high minarets, the impenetrable and massive forts, fine sculptures, attractive paintings and charming frescoes add to the richness of the culture of India.

(i) Architecture

Rajasthan has made a mark not only in heroic deeds but also in the field of art and architecture from the earliest times to the present day. The Rajasthani architect has been contributing to the building of palaces, forts, mosques and temples. Gupta period which is also the golden age of Indian History saw the virile architectural movement in Rajasthan. Beautiful temples were erected at Osian (near Jodhpur) Baroli (near Kotah), Jagat (near Udaipur), These temples are famous not only for their vigour and poise but also as the gems of architecture. Many of the great and beautiful buildings and monuments built during the period were devastated and razed to the ground by the Muslim Rulers of India. The *Adhai-din-ka Jhompara* was originally the college founded and built by Bisaldeva, the Chauhan Ruler. Later *Saheb-Uddin Ghori,* when he annexed it to his own dominion, destroyed a part of it and instead built a mosque over the ground.

During the Solanki period some of the very good temples were built in Rajasthan. The Solanki's ruled over Gujarat but extended their sway and patronage over the different parts of Rajasthan. They had their great influence over the art and architecture of this land of warriors. The Navalakha temples, the Vimal temple on Mount Abu and the galaxy of Kiradu temples in Marwar are the wonderful creations of Solankis. The Vimal temple is built with the pure white marble, that was used in the Taj by Shahjahan to commemorate his dear wife Mumtaz. It has beautiful sculptured decoration and architectural richness. The Tej Pal temple at Mount Abu, no doubt, imitates the Vimal temple but it lacks in freshness and vigour of its original.

During the post-Gupta period also some of the beautiful temples came up. Rockcut temple of Datamar is an example. The Eklingji temple near Udaipur is a unique example of unparalleled structure and matchless design. In Nagda, there are a number of beautiful temples with fairy like sculptured work. Many of the temples which have survived the ravages of time and man speal eloquently of the architectural might and grandeur of Rajasthan of that age.

With the advent of the Muslims in India, Indian architecture in general, and Rajasthani structure in especial underwent a great change. The Muslims attacked the rulers of Rajasthan and conquered their land. The Rajas, therefore, in order to protect themselves from their inroads built mighty and impenetrable forts, huge citadels and beautiful palaces. The architecture, no longer was confired to temples and religious domes and pillars, it became secular. And there were built the gigantic forts at Jodhpur. Chittor, Jalor, Kumbalgarh, Ranthambhore, etc. This military architecture gave birth to a finely carved Vijaystambha (Victory tower) of Chittor which is a glowing example of architectural greatness and secure nature of the architecture of Rajasthan of that period.

Indians have a great quality of assimilation. They had been conquered by different nations who ruled India. They merged with the rulers yet retained their identity. Muslim rule brought about a great change in the architecture of India but that change could be seen only in physical form. The Hindu spirit of art and architecture could not be assailed. Only after the fifteenth century, the architecture of Rajasthan was influenced by the Pathan and Mughal art. Palaces of 'Sleeping beauty' were constructed at many places like Udaipur, Bundi and Amber, Amber taking the lead. This was a new style that was highly appreciated not only by the Muslims and Hindus alone but also by the Europeans.

The Mughals, especially Shahjahan patronized the baroque or baroque style of architecture. It was a bold, vigorous exuberant style in architecture, decoration and art generally, that arose with the Counter-Reformation and prevailed in Louis XIV's time, degenerating into tasteless extravagance in ornament. This style was adopted by Sawai Jai Singh, The Maharaja of Jaipur who built the pink city of Jaipur as his new capital of his kingdom. The States of Jodhpur and Udaipur followed suit. Bharatpur also did not remain behind in developing this baroque style of architecture. In this style the concept of spiritual beauty was ignored. Therefore, this Mughal baroque style got blended with the Rocco style and Hawa Mahal of Jaipur came into being to proclaim its summit.

In the nineteenth century the art of architecture adopted a new pattern. It has its own musicality. It exhibits the rich play of forms, of light and shadow and of colours.

It cannot be denied, therefore, that some of the beautiful temples of Abu (Delwara) and Ranakpura with their matchless carving on white marble, of Baroli (near Bhaisrodgarh), Nagda, Osian, Kaman (Bharatpur) and of Shekhawati; Jaipur and Rajorgarh remind us of Rajasthan's glorious past when the Rajasthanis had faith in Religion and built huge buildings with rising towers and minarets and domes to the skies penetrating into the kingdom of God to send their humble prayers to him to bestow on them peace and prosperity. It also cannot be refuted that the Rajasthani's built forts, citadels and palaces to defend themselves bravely against the inroads of the Muslims and to exhibit their hardihood, bravery and courage. Thus the art of architecture from times immemorial to this day shows a development from religious to secular and baroque art. Maybe in future, it may undergo a vast change under the influence of the mighty nations of the world America, Britain, France, Italy, Arab countries, China, Japan, Russia etc.

(ii) Sculpture

The art of architecture allied with the art of sculpture in Rajasthan enhances the glory of the State. Architecture loses its charm and dignity, its poise and grace without sculptural beauty. It is undoubtedly admitted that ancient and medieval art of sculpture added beauty and wonder to the art of architecture. The architectural designs of the beautiful and matchless temples of Abaneri (Jaipur State), Osian, Baroli, Atru, Chandravati, Nagda, Ramgarh etc. etc. would be less charming and attractive without the sculptured work therein. The idols and images in these temples are the work of the skilled sculptors and artists on stone and metal. At Abaneri which is situated at a distance of four miles from Bandikui, an important junction station of the B.B.C Railways, the sculptural work takes us back to the tradition of Deograh School during the Gupta period. At 'Osian' which is situated about thirty-two miles north west of Jodhpur and is an important railway station of the Jodhpur Railways there are many temples with extra-ordinary sculptural work that is a feast to the eyes of many an admirer of art. Two pieces of sculpture need special mention. One of them depicts a daughter of the Abhiras with her alluring poise and charming body. The second depicts a woman with a bow with her "proud defiant face bent backwards to complete the curving arch of her body." In Kota also there are many pieces of fine sculpture. At Baroli which lies 30 miles south-west of Kota, there are many fine pieces of sculpture. These sculptures at Baroli are the finest example of rare achievement of medieval sculptural art in India.

As Atru some of the finest temples were built with excellent sculptural designs and ornamentation. Raja Bhainsa Shah had built a temple which was later demolished by Aurangzeb. It was one of the finest specimens of architectural and sculptural work. The temples at Chandravati (half mile south-east of Jhalarapatan) speak eloaquently of the fine sculptural art. The elegantly looking tall teenaged girl with long limbs is the best among the primitive Chandravati carvings and almost looks a bronze figure. The Nagda sculptures give the impression of a vibrant style. The sculptures at Ramgarh speak eloquently of the high level of medieval architectural art. The trunk of a state of a mother and child exhibits the proof that the art had reached its zenith during the period. 'The langorous female form with the peculiar charm of the sensuous curves of the human body' at Ramgarh is most inviting. The voluptuous female torso 'so redolent of the juice of bursting youth' and the dancing Shiva adorns the Jhalawar Museum.

There are many more sculptures spread out throughout the State of Rajasthan. They need analysts to tell us of their date of origin. Yet, it is certain, that a large number of them must have been destroyed by the assailants and attackers of this "sword arm of India," the land of the heroes and warriors. Whatever idols made in stone, copper, bronze or other metals are available, tell us of the beauty, grace and charm of the sculptural art of Rajasthan.

(iii) Painting

Like architecture and sculpture, painting too developed and reached its height in India. The caves of Ajanta testify to the great skill, industry and hard work of the painters of India. The painters of Rajasthan did not lag behind in the forward march of art and the artist. In the ancient days, the paintings of gods and goddesses were prepared. Aspects of Indian religions *viz.*

Buddhism, Jainism, Savism etc. were beautifully portrayed in colours. Songs wane depicted through pictures. Love, sensuousness, Ras etc. were presented through the admixture of Indian colours chiefly, red, yellow and green. The collection of such pictures are still available in the museums in the palaces of the Rajas and Maharajas and also in the big houses of the feudal lords. This style of painting is called 'Rajput Style' yet it is somewhat different from the style of Jammu, Kangra, Basauli etc. The fact is that the rulers of Rajasthan patronised painting and gave shelter, food and money to those great painters who were banished by Aurangzeb from the Mughal Court. Consequently in the art of painting there was an admixture of Iranian and Rajasthan art. No doubt, due to the varied tastes and pleasures of various States, regional art got patronised. Mewar, Jaipur, Jodhpur, Bikaner, Kishangarh, Bundi, Kota, Alwar etc. developed their own separate styles but there was something common in all and everyone of them that gave a characteristic name of Rajasthani style to this kind of painting.

The ancient art of painting along with sculptured work exhibits the Jain miniature paintings of illustrated manuscripts *viz. Shravakpratikraman Sutrachurn* and *Supasanahachariyam*. The art indicated emotional feelings of the figures and provides a key to the secular and religious life of the era. The *Kalpsutra* paintings and the *Pustakprakash* depict conventionalised style of the Western Indian School. "The dresses and ornaments of the figures to a great extent resemble those of the figures of the fresco paintings of Ajanta." This art shows the method and manner of applying colour on the walls of the palaces and houses, of Chittor, Udaipur, Chawand, Jodhpur etc.

This school of art which is very well known as the *Marwar* and *Mewar Painting School* presented bright colours and the angularity in the drawing of faces and costumes. The Ranas of Mewar patronised Muslim painters also. One of them was *Sahabadi.* Rao Maldeo of Marwar gave impetus to military taste in paintings. The wooden rafters of Chokhela palace are full of the paintings of War between Rama and Ravana.

With the advent of the Mughals, the traditional Rajasthani art was impregnated with Muslim technique yet it continued to retain its individuality.

The trousseau and the costumes of women are typically

Mewari. The drawing of figures and treatment of architecture is Mughal but the brilliant colour scheme belongs to Mewar art. The huge domes crowning the walls of the palaces, the dark starlit night scenes, the procession of warriors on horse back and elephants give an idea of the grand and stately social life and customs tinged with Mughal influence during the reign of Maharana Jagat Singh. There are women with prominent noses, round faces, firm breast, slender waists and fish shaped eyes. The men are long and thin with significant expressions. The primitive force of expressions is beautifully blended with simple colour scheme of lacquer-red, saffron and yellow colours.

After the death of Maharana Jagat Singh, the art of painting continued to flourish during the reign of Raj Singh (1652-1680 AD) and Jai Singh (1680-1698 AD). The art of this period exhibits the social, economic and homely life of the common man. The influence of the Mughals appears in the paintings of trees, pavilions, curtained doors and worked carpets. Yet in the miniature of Krishna lifting the mount Goverdhana or sporting in the Jamuna, certain changes in colour and drawing can be noticed and it can be established that all these paintings retain the traditions of early Mewar art.

The Marwar School

During the regin of Ajit Singh, Vijay Singh and Man Singh a large number of illustrated manuscripts of the *Ramayana*, and the *Bhagavata* were produced. The art was not without the influence of the Mughal art. Trees, domes, bottles, jugs, curtains and carpets were painted after the Mughal style. A new style with new themes arose. The life of the common folk, the barbers, farmers, washermen, woodcutters, mythical people and epic takes were depicted. Themes of luxury and devotion, spiritual and erotic urges of men and women were painted in yellow. There are brushed mustaches of short men, red phunda, high turbans, domes, transparent and painted Jamah and gold colour to enhance the rich variety of the paintings.

The Bikaner School

The Bikaner paintings appears to be an offshoot of the Marwar pattern. The painters of this school successfully synthesised the

Marwar and Mughal techniques. They painted court life, its etiquette and formalities, hunting scenes, life of the harem and also depicted the Epic and the Puranic tales. Since Bikaner is near the Punjab, its art was influenced by the Punjabi. This art accommodated within itself the style of the Deccan 'Kalam' showing thereby that the rulers of Bikaner had been the Deccan.

The Bundi School

The Bundi School of Painting has closer affinities with Marwar than with Mewar. The special features of these paintings are pointed nose, pato laksha, short stature of men and women, and profusion of red and yellow colours. The gardens, fountains, the night scenes and male attires betray Muhgal influence. The flowers, trees and other natural objects like river and hills, the artists have been inspired by physical environment of Bundi.

The Kota School was nothing but an imitation of the Bundi School of Painting. The wall paintings of a lady at bath in Zalim Singh's Hardi at Kotah is a copy of a similar painting of Bundi.

The Kishangarh School

This school is known for its beauty and high quality of paintings. The themes chosen for painting are classical poems of Brijabhasha. The natural sights and scenes are of Kishangarh and its neighbouring districts. The figures are tall with pointed and raised nose of extraordinary length. The night scenes processions court scenes, the dresses of women and we resemble those of Farrukhriyar's times and are imbued with Mughal art of blending art, love and devotion.

The Jaipur and Alwar School

This school betrays greater influence of the Mughal art than any other school of Rajasthan. A mural of *Kalidaman* at Amber the Pancham *Raja* painting, the dresses of Gopis, Gwalas and Krisna, night, scens, harem, hunting ladies' dress, ladies in trousers, with caps and *Orni,* also their round faces and fair complexion give ample proof of the influence of Mughal art on the Jaipur and Alwar School of Art.

The Nathdwara School

Some of the painters from *Vrija* came to Nathdwara when the image of Sri Nathji was brought there to escape the sacrilege at the hands of Aurangzeb. The painters painted the image of Nathji near the Goverdhan hill where the cows offered milk to Nathji from their udders. Various phases of the life of Sri Krishna and Vallabhacharya. Janmashtami festival, Pasmandal, worshipping cows etc. etc. were painted. In the groups of Gopis, there is no attempt to differentiate individual features of faces. The long nose, short and firm lips, descending tresses of locks of hair, transparent robes contribute a lot to make the pictures enchanting. Women wear Mewari ornaments and coloured clothes; Krisna puts on ornaments usually worn by the Ranas and also *Vanmal* and Vijayantimal down to the knees. The Nathdwara school of painting is as rich and enlightened art depicting in colours the life of Krishna and his devotees.

Though there is a variety in Rajasthani art, yet there is unity and uniformity in the choice of themes, subjects and costumes and colours. The painter in Rajasthan is a devoted artist devoted to his art in love and love in art.

(iv) Music

In ancient days, music had occupied a prominent place. On festival days, marriages and other auspicious occasions songs and dance were a common feature. At the time of *yagnas* also, they sang melodious hymns and filled the ears of the audience with sweetness and charm. On this occasion they used Bana musical instruments *viz:* Veena, Mridang, Bansi, Jhanj, Chang, Dholaki etc. In the Medieval period the diction of poetry underwent a change; their theme was Love. The Mughals with the exception of Aurangzeb patronised song and music. After the fan of the Mughals, the art of song and music declined. Except all the States of Rajasthan, the songsters, singers and musicians — were not honoured anywhere. The Rajas and Maharajas of the erstwhile States patronised this art. They got many books written on the art of poetry and music. Many of the rulers wanted this art to spread throughout their States. Maharana Kumbha was an expert in the art of music and wanted it to reach the intellectuals and also the masses. Mirabai, the wife of Raj Kumar Bhoj Raj of Mewar sang her songs and made them popular not only in Rajasthan but also in India.

The Schools of Allahbanda and Zakir Uddin Khan have been very famous throughout India in classical music. These schools initiated Dhrupad and Momtom diction. The classical tunes and rhythms of the songs in the temples of Nathdwara and Kankroli still attract the listeners from all over India. There were good singers and players on Pakhwaj, Jaipur, Bikaner, Alwar, Karoli etc. had reputed singers. But now the singers don't occupy an important place in society; nor is their economic condition round.

Besides classical music which is now almost on the verge of extinction, Rajasthan has its rich tradition of folk songs. The hereditary castes of Bards such as Bhats, Charans, Langas, Bhopas, Dhadis, Mirasis, Dholis, have transmitted to posterity a wealth of folklore, legend and history. The Bhats recite the *'dingal'*, the classical and heroic songs of Rajasthan. The Charans eulogised their royal patrons and their forefathers. The Bhopas wander from place to place and carry their unique art of song and music with them. Their songs are accompanied by a musical instrument called *'Ravan hatha'* (an old bow stringed instrument). They sing of the folk deities *viz.* Pabuji, Bhaironji, Gopaji, Mataji and Ram Devji.

Many ballads have become popular through these songsters. One of the most popular ballads is that of Dhola-Maru Ra Doha. The love story of Dhola and Marwari with all its adventures, love scenes and descriptive devices is sung in melodious couplets in simple diction.

The second popular ballad of Rajasthan is entitled Nihalde Sultan. It is longer than Dhola Maru. It is the love story of Nihalde Sultan sung by the Jogis of Marwar, Shekhawati and other regions of Rajasthan.

Besides these ballads, as pointed out earlier the folk songs narrating the heroic deeds of Pabuji, Bhaironji, Tejap etc. are very popular. The ballad of Pabuji is known as Pabuji ka Pawada. It describes the adventures of Pabuji and narrates how he stood to safeguard the cows of Deval Charani. Tejaji also is known for the protection of the cows.

It is very interesting to note that the magnanimity and generosity of the dacoits like Doorgaji Jawarji also is praised.

These songs and ballads can even now be heard throughout the length and breadth of Rajasthan.

It would be unfair to end here without mentioning, to some extent, the songs sung on the hearth and home by women. They have gone deep down into the hearts of men and women of India. They are sung in chorus and are very popular now not only in India but outside India also. The women in their gauzy veils move slowly along carrying the gifts for a bride and sing bridal songs.

They carry decorated jars of water on their heads or shining brass trays laden with precious things for an offering and sing in melodious tunes. They sit in bullock carts and hum and sing their songs; they sing the songs of Childhood, of Holi and other festive occasions, of Gauri worship, Ghurla song, of Tulsi worship, of the grown up age, of wedding of looking at bridegroom, of bathing, of departure, of the new-home etc. etc. They also sing the birth songs: Halre or Sohar, songs of married love, of separation, and many other themes.

Sample of a song of departure:

O Cuckoo of the forest, where are you going
Leaving the forest
The dolls are in the niches and in the places where the lights are out
O Cuckoo of the forest, where are you going, leaving the forest
Thy Companions are sad,
O Cuckoo of the forest
Thy mother is sad without thee,
Thy younger sister is weeping and lonely,
O Cuckoo of the forest.
Thy mother wanders forlorn,
Thy sister-in-law is crying,
O Cuckoo of the forest
Thy father wanders sadly,
Thy mother is crying,
O Cuckoo of the forest, where are you going, leaving the forest.

(v) Dance

Rajasthan has won great fame in the art of *Katthak* dance.

Katthak dance is a story telling dance form. Generally, in Katthak they interweave legends of Radha and Krishna with pure dance. The dance begins in a low tempo. The dancer uses lots of expressive gestures by moving his eyes, eyebrows neck, wrists, palms and hands. The dance is high lighted with complicated footwork and the dancer makes circles after circles in whirling movements. Lucknow had been very prominent in presenting Katthak dance. Jaipur comes next to Lucknow. Jaipur artists have added newness to the art and have founded a new School of Dance Narayan Prasad and his father Hanuman Prasad have added grace and beauty to this already well known art. Rajasthan would be poorer if folk dances are taken away from Rajasthan.

There is the *Ghumar dance* which is performed on all happy occasions and festive days. Women put on gorgeous *ghagras* and rainbow coloured *Chunnis*. They wear sleeve blouses. They form a circle, dance, spin and sway. The tinkling anklets (Ghungroo) harmonise with the *Dholak* and *Manjeera* which are the only musical instruments for the accompaniment of the dance. It is a feast to the eyes watching the women whirl and wind.

Kachi Ghori is another form of dance. It is performed by men alone. It is a Mare Dance. The dancers come riding the mares made of bamboo, paper and cloth. The dance is accompanied by the beat of *Dhols* and *Tashas*. It is a great fun to watch this dance. People in Jodhpur and Bikaner specialise in this kind of dance.

The *Tera Taali* is a very highly specialized dance. In this dance, the dancer holds castanet like discs between her finger. They are also attached to her arms and feet. The dancer performs thirteen different actions to the rhythm of these castanet like discs. The audience and the spectators are thrilled by this dance.

Fire dance is specialised by the Didh Jats of the Thar Desert. They perform this dance during March/April to commemorate the memory of Guru Jasnath at Katariyasar. A great festival held. The dancers dance around the fire and also on the hot coals. Their feet do not burn. Their art of dancing is made more charming when accompanied by the beat of drums and the tune of pipes. The dancers appear to have gone mad by the beating of the drums and the tuning of the pipes. A great din and bustle created and the dancers round the fire appear to be some heavenly creatures treading upon the hot coals without hurting their feet.

The last but not the least important and charming dance that performed by the *Bhavias*. The Bhavias through that dance enact a drama also. They are known for their brilliant eloquence and witty repartee.

They play upon the *Dholak* and *Manjeera* and the dancers dance to the tune and rhythm of these musical instruments. The dancers adopt different poses; their dances are called lotus flowers, pitchers, the sword, the burning bottle etc. The great Epics of India *viz.* the *Ramayana* and the *Mahabharata* are depicted through these dance dramas.

(vi) Theatre

Kathputli or Puppet show is well known all over India. In Rajasthan it has become an art. They have stylized wooden puppets. They make a stage with a canopy and the puppets are made to toll the lively stories of a rich and live array of characters drawn from the heroic States of Rajasthan. The people of Parbatsar (Jodhpur) have specialised this art. This art has become so popular that now in every town in Rajasthan, people can be seen moving with Kathputlis and giving show to the poor and ignorant masses of the State.

The Bhils of Mewar are expert in organising Gauri dance; the people of Bagri (Jodhpur State) specialize in Raas Lila and the people of Ghosunda (Mewar) show their skill in Khayal. Khayal features songs and dances interspersed with an improvised dialogue. It is played by male character only. Some of the males impersonate women and the drama is staged. The actors sing and dance to the beat of the *Nakara* (double drums). They show great zeal and enthusiasm, verve and vigour.

They enact the stories derived from mythology or the epics. The villagers sit round the stage and are highly entertained. Because of the impact of the cinema, this theatrical activity has become rare in cities but in the country it is the most delightful means of entertainment.

V

Fairs are a great source of entertainment, and recreation to the illiterate and unsophisticated people of India. Children, women and men assemble in the fairs on the day and during the period fairs are held. They meet people, visit the historical and religious places, sing and dance, pray and worship the gods and goddesses, buy thing not made in their village or town. Traders and businessmen, big and small shop-keepers, vendors and sellers of toys, snake charmers, and people showing the dance of monkey and bear move in the fair and make money.

Fairs are of different kinds. There are religious fairs. They are held at places sacred to their gods. People go there for a pilgrimage and have the *Darshan* of their god. They revive their old memories and create new associations. There are cattle fair: also where they sell cows and buffaloes, camels and goats and sheep, horses and donkeys and thus increase the cattle wealth of towns, villages and cities. People from different States of North India participate in the venture.

Some of the important fairs of Rajasthan are held at Pushkar, Tilwara, Nagaur, Parbatsar, Alwar, Bharatpur, Dholpur, Karauli, Gogamedhi etc.

The Pushkar fair is held at Pushkar in the month of Kartik Pushkar is one of the sacred *Dhams* (important place of Pilgrimage) the others being Badrinath, Rameshwaram, Dwarika and Jagannathpuri. Pushkar is considered to be the heart and mind of the holy places.

There are five important temples at Pushkar. It is said they had suffered a lot at the hands of the idol breaker Aurangzeb. One of these temples is dedicated to Brahma. It is the oldest and most loved and venerated temple. The other is that of Savitri. These two temples are monuments to women's obstinacy. A story runs that the temple of Brahma is situated at the place where Lord Brahma performed the *yajna.* It is said that Savitri the consort of Brahma did not reach the *'yagya'* in time. The *yagya* would not have been blessed, had it been performed by Brahma alone. Brahma got annoyed. He immediately took another wife Gayatri and performed the *yagya.* When Savitri reached the place and saw what had happened, she cursed the couple that they would not be worshipped anywhere. She herself got perched or a hillock. Perhaps Savitri's curse has come true except in Pushkar, no temple is built for Brahma throughout the country.

The other temples that are visited most are Badri Narayan.

Varah and Shiva Atmasteshwar. Lord Vishnu's temple called Rangaji's temple has fixed hours of worship. It is said that the temple was built by the wife of a rich man of Calcutta. She was not allowed any entry into the temple at odd hours. Her entreaties failed. Her wealth could not buy the priests to open the gates of the temple for the Lady. They taunted her to have a new temple built if she was rich. She was determined to have a temple. Her people rushed to Pushkar from Calcutta and to save her life from intense fasting, the temple was built and called Shri Rangaji temple—the most elaborately and intricately made shrine in Pushkar.

The cattle fair at Pushkar has also a long history. People from northern India bring their cattle and the selling and buying continues for five days. "So even in Emperor Jahangir's time, cattle fair at Pushkar was one of the biggest cattle fairs in north western India." The gaily decorated cattle led by colourful attires of men, women and children present a feast to the eyes in the background of hills and hillocks, azure blue holy lake and the sacred temples.

The Tilwara fair is held in Chaitra and Bhadaon, they hold a fair in Parbatsar; the fair of Kasharianath is organised at Dhuleva (Mewar); in Chaitra, of Charbhuja; in Bhadaon, of Mata Kundilini (Rasmi-Mewar) of Kotayat (Bikaner) in Kartika, of Ram Devara (Pokaran—Jodhpur) in Bhadaon, of Mahavir Ji (Jaipur) in Chaitra, of Rani Sati (Jhunjhunu) in Bhadaon, Shitla Mata fair, Sil Doongri (Chaksu, Jaipur) in Chaitra, Baneshwar (Dungarpur) in Magha, Banganga (Varat—Jaipur) in Baisakh, Goga Mandi (Bikaner) in Bhadaon; of Karnimata at Deshnoka (Bikaner) in Chaitra; Sitavari, Kailkwara in Kota in Baisakh.

The Jambeshwar fair is held at Mukam in Bikaner. It commemorates the memory of Jambeswarji, the founder of the Bishnoi sect. The fair is held twice a year in February and in August.

The Kalika Devi fair of Karauli attracts a huge mass of humanity. They worship Bhawani in the form of Kalika Devi.

Tejaji Fair of Parbatsar also is very popular. It was earlier held at Sarasara but now is organised at Parbatsar. It is held in honour of Tejaji who was the chieftain to protect the cows and the Brahmans. He was a Jat cultivator who kept his word to look after the Brahmans and died for their sake. The fair is held in Bhadra.

In Ganganagar, Gugaji is worshipped and a fair is held in his honour. He is the god of snakes who is sacred to Guga Medi Village of Ganganagar in Rajasthan. The fact is that Guga Naumi is celebrated throughout northern India.

At Mandor in Jodhpur, they have a Virpuri fair. They go and worship Mallinath, Pabuji, Harbhu, Goga; Ram Deva etc. at Mandor and lie themselves with folded hands before the idols of Rama, Krishna, Ganesh, Bhairon, Chaumunda and Kankali.

The Muslims also have their own fairs. It would be a misnomer to call them Muslim fairs because thousands of Hindus and others also participate in them. At Ajmer and Galliakot (Banswara) the Urs Fair is organised and a sea of humanity comes there to worship the tombs of the saints. People from all over the Muslim world visit Ajmer and for a number of days they are entertained with Qawwalis, Naats and other holy songs.

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